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NOTABILIA.

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NOTABILIA;

OR,

CURIOUS AND AMUSING FACTS ABOUT MANY THINGS,

EXPLAINED AND ILLUSTRATED.

By JOHN TIMBS,

AUTHOR OF "NOOKS AND CORNERS OF ENGLISH LIFE," "ANCESTRAL STORIES AND TRADITIONS OF GREAT FAMILIES," &c.

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ERRATA.

Page 57, line 22, *for* Racine, *read* Paine.
Page 179, line 17, *for* parlous, *read* perilous.

PREFACE.

THE present volume of "NOTABILIA" has been prepared with the main object of supplying, in some measure, the *technical* requirements of the present day, and "taking us from the track of our nursery mistakes; and by showing us new objects, or old ones in true lights, to reform our judgments." The immediate service of such aid scarcely needs explanation; it being obvious that the spirit of the times requires in every man not only a thorough knowledge of his own profession, but much general knowledge, to enable him to keep pace with the rapid changes which are taking place around him. "All knowledge," says Sir David Brewster, "is progressive, and the errors of one generation call forth the comments, and are replaced by comments of the next."

The sources from which a considerable portion of these NOTABILIA are derived will be easily recognized, as they are taken from the journalism of the day, which presents a more advanced class of information than can be found elsewhere. Some of the NOTABILIA have been reconstructed, to keep pace with the progress of discovery; but throughout the work, the main

object has been to condense and simplify from every source such useful and interesting facts and principles as are likely to adhere to the memory of even the most discursive reader; and to which, like points of departure in navigation, he might, when at a loss, appeal for correction.

The value of abstracts, abridgments, and summaries is too extensively known to be unappreciated. Our great Philosopher, who delighted "in industrious observations, grounded conclusions, and profitable inventions and discoveries," tells us that "condensation is the result of time and experience, which is no longer essential;" and our great Dramatic Poet abounds with "wise saws and modern instances."

The "NOTABILIA," for convenient reference, are classed in 1. Terms, Phrases, and Sayings, with special attention to the technical and classical. 2. Dignities and Distinctions. 3. Laws and Customs. 4. Scriptural Words and Phrases. 5. Money Matters. 6. and 7. Notes on Art, Remarkable Books, &c.

In each Section of the work no opportunity is lost of illustrating subjects of Domestic Character and Interest by histories in little, and personal incidents, drawn from "the full tide of human affairs,"—for reading by the fireside, in the shady green lane, in the family circle, and in times of quiet thought; when the enjoyment of a reasoning book is more welcome than a dictating companion.

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NOTABILIA.

TERMS, PHRASES, AND SAYINGS.

The Cave Adullam.—The Adullamites.

With this opprobrious *sobriquet* Mr. Bright stamped the malcontent Liberals who, led by Mr. Lowe, voted against and ultimately threw out the Reform Bill and the Government in the year 1866. The Cave Adullam is first mentioned in 1 Sam. xxii. 1, 2. David, when he was fleeing from Saul, went over to Gath, in Philistia; but finding that he was not safe there, he fled to the Cave Adullam. And it is recorded that there "*every one that was in distress*, and every one that was in debt, and *every one that was discontented*, gathered themselves unto him, and he became captain over them." The point, and the appropriateness, and the sting of the analogy between the old Adullamites and the new lies in the words in italics.

In David's company there were, one can imagine, many young men who felt that they had been neglected in the Court of Saul; and it was said, or shrewdly thought, that

there were amongst our Adullamites many who fretted and fumed, and were distressed and discontented because, when Earl Russell formed his Government, they were neglected and passed by. But, perhaps there is a more subtle analogy. David and his friends were outcasts, and two courses were before them. They could go over to the Philistines, but this course was repugnant to them. They were still Israelites, though not of Israel, and so they determined to form an independent party. And as with the old, so with the new Adullamites. They, too, might go over to the Philistines, but were not prepared for so extreme a policy; and they, too, were determined to set up for themselves.—(*Illustrated Times*, August 25, 1866.) The nickname from Mr. Bright was received with acclamation as singularly appropriate, but, we are reminded by *Notes and Queries*, not original in its application, for the followers of Charles James Fox were years long since alluded to with reference to 1 Sam. xxii. 2. Sir Walter Scott, in *Waverley*, compared the recruits of Prince Charles Edward to the inhabitants of the Cave; and in *Old Mortality*, Balfour of Burley speaks of his place of refuge as his Cave Adullam; and a more obscure and indirect example occurs in *Red Gauntlet*. The example in *Waverley* is the most direct in quoting the Adullamites as "every one that was in distress, and every one that was in debt, and every one that was discontented," which the Vulgate renders, bitter of soul. The similar political application seems to have been ever present in the mind of Sir Walter Scott.

The cave is described as approached by a small grotto, which leads to a natural winding gallery some 30 feet long, and thence to a noble natural chamber 120 feet long, and from 20 to 45 feet wide. This is the Cave Adullam, thus further described by a visitor: "There is ample space here

and in the recesses round for several hundred men, and when we consider its all but impossible approach, the ease with which it could be defended from the attack of what would be an overwhelming force elsewhere, its comparative nearness to Bethlehem, and weigh the evidence for and against the accuracy of the site, we come unanimously to the conclusion that tradition is in this instance right. Here it was that David longed for 'the water of the well of Bethlehem, which is by the gate,' when that village was garrisoned by the Philistines ; and along this cleft in the rock the three 'mighty men' came, after they had broken the enemy's lines, obtained the coveted water, and were bringing it in triumph to their chief."—*Dickens's All the Year Round.*

POLITICAL DRIFTS.

A contributor to the *Contemporary Review* for January, 1871, sees, "through a glass darkly," the tendency of the British Empire to dissolution. He says :—"At this moment we are drifting to the disintegration of our Empire. Few believe it. Few have seen the great currents sweeping away off beyond the horizon, commencing their vast circuits even at the antipodes, but ere long the cyclone will burst upon us, and every one, especially the chief officers, will acknowledge a divine wind, and calmly resign themselves to see the vessel rocked and blown to pieces, saving themselves, no doubt, 'some on boards, and some on broken pieces of the ship. And so it came to pass that they——' I should like to know where our island of Melita will be, and whether the barbarians are likely to be civil. Meantime, I pray your earnest attention to the matters hereafter to be submitted, too conscious that my voice is weak in contest with the now

boisterous elements of Drift, but having faith in my soul that these matters are serious and true."

Semi-political writers in our public journals are most addicted to these portentous forebodings, the collapse of which is sometimes very ludicrous. On a certain Christmas we remember a long and loud wail in a Liberal newspaper of very large sale and circulation among influential classes. The writer declared "the sun of England's greatness has set for ever." The proprietor of the journal in which this solemn declaration appeared, and who first read it there, grew uneasy at the alarm it would occasion to his many thousand readers. Nothing of the sort: the violence of the statement proved its best antidote. The readers ate their Christmas dinners in peace, and not a single objection was received by the editor to his political foresight.

THE INTELLECT OF THOUGHT AND ACTION.

Abraham Tucker relates of a friend of his, an old special pleader, that once coming out of his chambers in the Temple with him to take a walk, he hesitated at the bottom of the stairs which way to go—proposed different directions, to Charing Cross, to St. Paul's—found some objections to them all, and at last turned back for want of a casting motive to incline the scale. Tucker gave this as an instance of professional indecision, or of that temper of mind which having been long used to weigh the reasons for things with scrupulous exactness, could not come to any conclusion at all on the spur of the occasion, or without some grave distinction to justify its choice.

TO LIBERALIZE.—LIBERAL.

The Marquis of Lansdowne introduced a useful word, which was warmly adopted in France as well as England—

to *liberalize:* the noun has been drawn out of the verb—for in the Marquis's time that was only an abstract conception which is now a sect; and to liberalize was theoretically introduced before the liberals arose.

The *Quarterly Review* once marked the word liberalize in italics, as a strange word, undoubtedly not aware of its origin. It had been lately used by Mr. Dugald Stewart, "to *liberalize* the views."

It is curious to observe that the word *liberal*, as an adjective, had formerly, in our language, a very opposite meaning to that of our noun. Our old writers use it synonymously with "libertine or licentious." Archdeacon Nares quotes "frank beyond honesty," and Johnson explains it, "liberally, *adv.* licentiously." A "liberal villain" occurs in Shakspere's *Much Ado about Nothing*, and *The Fair Maid of Brixton.*

FATHERLAND AND MOTHER-TONGUE.

Disraeli, in his *Curiosities of Literature*, "claims the honour of one pure neologism. I ventured to introduce the term *Fatherland* to describe our *natale solum:* I have lived to see it adopted by Lord Byron and by Mr. Southey. This energetic expression may, therefore, be considered authenticated, and patriotism may stamp it with its glory and its affection. *Fatherland* is congenial with the language in which we find that other fine expression of *Mother-tongue.* The patriotic neologism originated with me in Holland in early life."

WHAT IS CLIQUE?

You go to call on somebody, and are shown into a drawing-room, where the lady of the house is sitting with other visitors, engaged in conversation. At your entrance, a chill seems to

fall on the company; one person takes up a newspaper, another a photograph book, and so on, while the lady of the house enters with you into a discussion on the weather. She, perhaps, tries to make the others join in, but they only respond in monosyllables. You, of course, take an early opportunity of going away, and hardly have you left the room than you hear the buzz of voices and the sound of mirth rising behind you. You feel decidedly "snubbed;" and why? Because these people were all intimate with each other, and not knowing you, they deemed it suitable to behave as though there were some good reason why they never could, or should, know you, as if in a secret bond to each other not to admit a stranger into their fellowship. Yet, ten to one, if you met any of them under other circumstances, they would be charmed to make your acquaintance, and you would find them very pleasant. It is simply that they formed, for the time being, a "clique," and you were an outsider. "Clique" is indeed, in sober earnest, the bane of English society; it is this which makes the chief difference between us and our Continental neighbours, and we would venture to ask, as they would do, "*A quoi bon?*" What *is* the use of habitually treating all strangers as if we believed them to have the scarlet fever?—*John Bull Journal.*

TYRANT.

Dr. Latham, in his edition of Johnson's *Dictionary*, says: "The original meaning of the word tyrant was by no means so suggestive of violence, arrogance, and cruelty as the present. The use of the modern words, tyrant, tyranny, tyrannical, has been as vague as that of most other political terms. The term tyrant is properly limited to the government of one man who is sovereign, and the proper application of the term

expresses disapprobation of his conduct. As the mass judge of things in their result, a sovereign would now be called tyrannical whose administration should render his people unhappy; at least, he would run great risk of having this odious epithet applied to him, whatever was the goodness of his intention, if he failed to satisfy the people. The word tyrannical is now often applied to acts of governments which are not monarchies; but this is an improper use of the word. We may say that the laws enacted by the sovereign power in Great Britain are sometimes impolitic, unwise, or injurious to the State generally; they may also be sometimes called oppressive; but they cannot with propriety be called tyrannical, though such an expression may be and often is used in the vulgar sense of characterizing a law, which, for some reason, the person who uses the term does not like."

THE CLAMEUR DE HARO.

In 1870 the States of Jersey gave the English railway company that was forming a line between the towns of St. Helier's and St. Aubin, the site of the slaughter-houses at the head of St. Helier's Harbour, for the erection of a railway station. The grant, however, was attended with certain conditions respectfng the providing of suitable accommodation for slaughtering. The contractor had proceeded to abolish the buildings without complying with the necessary conditions, when Mr. David de Quetteville, one of the judges of the Royal Court, proceeded to the spot, and raised the *Clameur de Haro*, which consists in the person raising it falling on his knees and crying out, "*Haro! Haro! A l'aide, mon prince; on me fait tort!*" The workmen immediately desisted, as they were bound to do under a heavy penalty, and the work was stopped. A special meeting of the

States (the Island Parliament) was convened, and it was resolved, after a stormy discussion, to prevent any farther proceeding with the work until a satisfactory agreement had been made with the company for the erection of new slaughter-houses.

"STOPPING THE SUPPLIES."

By the Statute of Talliage, which was passed at Westminster in the 34th year of Edward I., the right of the Commons representatives to interfere in the granting of supplies was distinctly recognized; for it is provided by that Act "that no talliage or aid shall be taken without the assent of the archbishops, bishops, earls, barons, knights, *burgesses*, and other *freemen* of the land:" the latter were, unquestionably, the *liberi homines* of the common law.

THE WORD "TURNCOAT."

The original signification of this word is said to have been created by the circumstance of a Duke of Savoy having had a coat of blue cloth made for him lined with white, so that he might present either colour to whatever party of the French or Spaniards should have the ascendant in the wars which these two rival powers were then carrying on near the confines of his territories, and that for this reason he obtained the name of "Emanuel the Turncoat." This definition is not sustained by any authentic documents of those days; and Mr. Dixon, the barrister, maintains the following to be the true source:—Turncoat is a French word, *côte*, formerly written *coste*, or coast; and hence a coaster, or cutter, implying the coast, side, or party, and that a "turncôte," or "turncoat," implied any one who, in the *civil*, or, what is the same thing, the *religious*, or *party* wars, changed, through fear, or

for interest, his coat or side. To impute to any one the baseness of changing his religion was then, as at present, the severest reproach that could be thrown into a man's face, for it branded him as a coward, and one who placed no reliance in the philosophy or religion which he advocated.

The expression of "*Turning Cat in Pan*," is equivalent to a "turncoat," for the idea put into good French is, *tournant-côte en peine;* that is, turning coat or sides in trouble.

WHIG AND TORY.

Gray describes the state of the public mind in 1764 (when the animosities of Whig and Tory were revived) as a parallel to these times: "Grumble, indeed, every one does; but since Wilkes's affair they fall off their mettle and seem to shrink under the brazen names of Norton and his colleagues. I hear there will be no Parliament till after Christmas. If the French should be so unwise as to suffer the Spanish court to go on in their present measures (for they refuse to pay the ransom of Manilla, and have driven away our logwood-cutters already) down go their friends in the ministry, and all the schemes of right-divine and prerogative, and this is, perhaps, the best chance we have. Are you not struck with the great similarity there is between the first years of Charles the First and the present time?" [The contests of Whig and Tory were never so violent as in the last year of Queen Anne, just fifty years before the above time.]

THE TERM CONSERVATIVE.

The name Conservative, as distinguishing a party in the State, is of so recent an origin as January, 1830. The word was occasionally used in its literal sense by the elder writers, particularly by Sir Thomas Browne, but had become quite

obsolete, when it was revived in the following sentence, which occurs in an article in the *Quarterly Review*, supposed to be written by Mr. John Wilson Croker :—"We despise and abominate the details of partisan warfare ; but we now are, as we always have been, decidedly and conscientiously attached to what is called the Tory, and what might with more propriety be called the Conservative party," &c. (vol. xliii. p. 276). Having been then first used in its present technical sense, the appellative was at once recognized as appropriate ; and, in a short time, was universally adopted by the party to which it has since been applied.

GOVERNMENT AND PEOPLE.

As we are all prone enough to attribute whatever good we enjoy to our selves, and all the evil that affects us to others, so Government is apt to meet with rather hard measures from us. It is a good, convenient creature on which to lay all the blame of national calamities and discontent, while we impute to our incorruptible selves whatever renders us great or prosperous. To hear many men talk, one would imagine that in place of the salutary fiction of our constitution, that "the king can do no wrong," we had substituted another maxim not quite so innocent, that "the people can do none." The political physician, at all events, has a far less enviable position than he to whom we consign the treatment of our bodily maladies. To this last, easy credulity gives all the praise of cure, and attaches none of the blame of failure. Does a patient recover? It is owing to the pre-eminent doctor's pre-eminent skill. Does a man die? He dies in the course of nature, or by the visitation of God. In the other case it is exactly the reverse. Is the nation prosperous? It is owing to the virtues, the energies, the industry

of the people. Is it miserable? It is the corruption, oppression, neglect, rapacity of the government. The reason is about equally sound in either case, though the conclusion is different; and in neither is it perfectly Baconian.—*Edinburgh Review.*

ENGLAND A NATION OF SHOPKEEPERS.

The origin of this is explained as follows: "On May 31, 1817, Napoleon I. is reported to have said to Barry O'Meara, 'You were greatly offended with me for having called you a nation of shopkeepers. Had I meant by that that you were a nation of cowards you would have reason to be displeased. * * * I meant that you were a nation of merchants, and that all your great riches arose from commerce. * * * Moreover, no man of sense ought to be ashamed of being called a shopkeeper.'"—*Voice from St. Helena*, vol. ii. p. 81.

ENGLISH GIRONDISTS.

There is a class of revolutionists named *Girondins*, whose fate in history is remarkable enough! Men who rebel and urge the lower classes to rebel ought to have other than formulas to go upon. Men who discern in the misery of the toiling, complaining millions, not misery, but only a raw material which can be wrought upon, and traded in for one's own poor hide-bound theories and egoisms, to whom millions of living fellow-creatures, with beating hearts in their bosoms, beating, suffering, hoping, are 'masses,' mere 'explosive masses for blowing down Bastiles with,' *for voting at hustings for us.* Such men are of the questionable species.—*Carlyle's Chartism*, 1840.

BRUMMAGEM.

It may be worth the while of those who are interested in tracing the roots of popular sayings to know, with reference to "Brummagem" as a depreciatory adjective, that a ballad, "London: Printed by Nath. Thompson, 1681," named "Old Jemmy: an Excellent New Ballad," to be sung "to an Excellent New Tune, called *Young Jemmy*," commends Old Jemmy, i.e. James, Duke of York (James the Second), thus:—

"Old Jemmy is the Top
And Chief among the Princes;
No Mobile gay Fop,
With *Brimigham* pretences:
A heart and soul so wondrous great,
And such a conqu'ring Eye,
That every Loyal Lad fears not
In Jemmy's cause to die."

Again, the last verse is—

"And now he's come again,
In spite of all Pretenders;
Great Albany shall reign
Amongst the Faith's Defenders.
Let Whig and *Brimigham* repine;
They show their teeth in vain;
The Glory of the British Line,
Old Jemmy's come again."

—A copy of this ballad is in the Luttrell Collection, British Museum Library, C. 20. f. 154. Brummagem groats had been well known long before the date of this ballad.

TAILORS' "CABBAGE."

The word Cabbage, by which all the varieties of *Brassica* are now called, means the firm head, or ball, that is formed

by the leaves twining closely over each other: from this circumstance we say, the cole has cabbaged, the lettuce has cabbaged, the tailor has cabbaged. Arbuthnot, in his *History of John Bull*, says: "Your tailor, instead of shreds, cabbages whole yards of cloth." From thence arose the cant word applied to tailors' practices, who formerly worked at the private homes of their customers, where they were often accused of cabbaging, which means the rolling up of pieces of cloth, instead of the bits and shreds which they claim as their due.

NEEDLE IN A BOTTLE OF HAY.

"A bottle of hay" was very commonly used in Derbyshire formerly, and probably is so still, to denote a bundle of hay, which was taken from a rick to fodder cattle in a field. When it was difficult to find any thing that had been lost, the humbler orders were wont to say, "You may as well hunt for it as for a needle in a bottle of hay." Sometimes the rope tied round the hay had a piece of wood with an eye in it at one end, through which the rope was passed to tie up the bundle, and a sharp point at the other end, and this piece of wood may have been called a needle; if so, a needle of this kind may have been referred to in the proverbial saying.

COLUMBUS AND THE EGG.

"It is really impossible to make an egg stand on its end; so Columbus crushed in the impossible basis, and made it stand, though with some damage to the refractory shell."—(*Times, March* 16, 1866.) Yet five minutes' careful balancing will convince any dexterous experimenter that an egg may easily be made to stand and remain balanced on its end,

without any of that rough coaxing which would damage the refractory shell. All that is required is steadiness of hand, and perhaps a little patience.

If the story have any semblance of truth in it, it ought, probably, to be told after another fashion, as thus—that the horny-handed sailor was put on his mettle by the courtiers, and urged to try an experiment known to require delicacy of touch; that failing to do that which the lazy fingers of his tormentors could easily accomplish, he became impatient, probably apostrophized the cause of his trouble, "And now, my dear top-heavy friend, there is no way but this," smote off the recalcitrant egg-shell, and remained master of the field.—*Notes and Queries*, 3rd S., No. 225.

CANT AND SLANG.

Cant is a sort of language. It is said to be taken from the gipsy or Romany tongue; and this, again, is probably only a *Lingua Franca*, with a few Orientalisms. But, apart from its philological value, cant is a secret tongue. It is, or it affects to be, the medium of communication used by the world of dishonesty only. It comprises the mysterious signs and phrases from the knowledge of which the outsiders of respectability are excluded. Thief calls to thief in cant, and trusts that neither his victims nor his natural enemy, the policeman, will understand him. Cant, too, almost rises to the dignity of a universal language, and in a distant way it approaches to realizing Bishop Wilkins's dream of establishing a general medium of oral communication. Slang, on the other hand, does not affect any mysteries. It cannot fall back on the Sanscrit, like the noble cant expression *Dacha-saltee*, for tenpence; or on the Romance languages, like *Deaner*, from *dinero*, for money, or like *donna* and *feeles*, for women and children.

Slang is usually only a metaphorical and quaint use of the vernacular. It is evanescent and local. Technicalities, archaisms, and provincialisms explain themselves, and it is only by an abuse of words that they come into a slang dictionary. Of course it is quite true that, metaphorically, we often stigmatize terms of art and technical phrases as slang. But then we do not mean that the phrases are, in any true sense, slang, but that they become slang to those who use them.—*Saturday Review.*

OXFORD SLANG.

The word "bosh" as almost synonymous with the word "rubbish" is well known. Oxford claims the credit of having invented the verb "to bosh." Its meaning is much the same as that of the kindred verb "to hustle." "Boshing" a man is perhaps more violent than simply "hustling" him. Both verbs, however, mean something like "to balk," "to annoy," or (when applied to things) "to spoil." For instance, you "hustle" a man by being rude to him, you "bosh" his joke by refusing to laugh at it; you "bosh" his chance of sleep by playing on the cornet all night in the room next to him. The slang use of the verb "to hustle" is evidently only metaphorical from the physical to the moral world. The other explains itself. One is said to "score off" or "to notch" any person over whom one obtains any advantage either in word or deed. To make a successful repartee to a friend's remark is to "score off" him. To secure for oneself that comfortable seat by the fire, for which you know that another man has been waiting, is to "notch" him. This, of course, is a metaphor taken from any game, in which each point gained from one's adversary is "scored" or "notched" for oneself.—*Macmillan's Magazine.*

TOASTS AND SENTIMENTS.

With these social observances, in course of time, came the "reigning toasts," and the noble ladies felt flattered at knowing they were the "toasts of the town." Clubs engraved their names on the club-glasses, and the first poets of the day added a tribute of laudatory verse. Then came fashion of a grosser sort, when each gallant, toasting the lady next to him, swore he would drink no wine but what was strained through her petticoat! We may fancy with what boisterous politeness the edge of the petticoat was seized, with what hilarious coyness it was defended, how some of the damsels looked over, under, or from the sides of their fans, while others affected to close the eyes which they kept open, to look through the interstices of the convenient screen. *Then*, the hems of the garments were placed over the glasses, the wine was poured through, and the Quixotic fellows quaffed the draught in honour of the fair ones! There came a time, however, when men had more refinement, and would not give up to the tipsy salutations of "health-drinkers" the names of the true and modest mistresses of their hearts. The lover, who was a gentleman, and yet who was also a "good fellow," always kept his gentility before him, and his mistress' name to himself.—*Cornhill Magazine.*

CANT AND CELT.

Cant abounds also in terms from foreign languages. In the reign of Elizabeth and of James I. several Dutch, Spanish, and Flemish words were introduced by soldiers who had served in the Low Countries, and by sailors who had returned from the Spanish Main, who, like "mine ancient Pistol," were fond of garnishing their speech with outlandish

phrases. Many of these were soon picked up and adopted by vagabonds and tramps in their Cant language. The Celtic languages, again, have contributed many Cant and vulgar words to our popular vocabulary. This element may come from the Celtic population, which from its ancient position as slaves or servants to the Anglo-Saxon conquerors have contributed so largely to the lowest class of our population, and therefore to our Slang, provincial, or colloquial words.

AMERICAN LOCOFOCOS.

The one-cent stamp for match-boxes produces to the Treasury of the United States a revenue of three millions of dollars in the year; and it is estimated that not less than five millions of dollars are spent every year in the United States upon matches, and that New York City alone consumes no less than 800 gross of boxes of matches, or 115,200 boxes every day, or during the year 42,048,000. There are immense forests of pine in the United States, but nearly all the wood of which the match-sticks are made comes from the Ottawa region in Canada, and the sticks are there turned, or split, and then sent to the manufacturers. The duty on these is trifling, and the cost of making them in Canada being much less than it would be if they were made in the United States, it pays to use the Canada pine and to have the sticks prepared across the border. The Irish in the States will buy none but blue-tipped matches; the Germans always prefer the red. Matches have a little history in the United States. People remember them at a price of nearly a cent each. They all came from England then. It was not until 1832 that an enterprising Yankee began the manufacture of matches in New York, and gave them the name of "Locofocos." Soon

afterwards there was a stormy political meeting of a section of the Democratic party in the old Tammany Hall in New York. In the confusion the opponents of the meeting managed to turn off all the lights in the hall, and leave the meeting in darkness. But one Merritt, a prominent local politician, happened to have a box of Locofocos in his pocket, and the gas was re-lit amid great cheering, and the proceedings were continued. The incident attracted much notice; a triumphant song was written in praise of Locofocos; the political party got the nickname of Locofocos, and the matches sold far and wide.

TEETOTAL.

Dr. R. Abbott, in a communication to the *Athenæum*, asks:—"How can such persistent difficulties prevail as to the etymological pretensions of the 'household word' *tee-total?* They may be referred to a period long anterior to the uprise of temperance societies or their schisms. From my boyhood I have known this epithet as familiarly used, and as readily understood, referred to extreme abstinence as 'tip-top' bestowed upon an elaborate feast. These and similar iterative forms of speech seem to have established themselves in many languages—to fix the attention, and in some instances, perhaps, to impart interest to vernacular modes of expression. The sign of a cross was usually prefixed to the alphabet in the old Horn-book, which thence came to be (duteously?) called 'Criss Cross Row' by children. With respect to '-total,' this modification may have been promoted by the habitual introduction of the Latin '*in toto*,' even by the mere English speaker, into earnest discourse. However this be, *tectotal* is not only perfectly familiar to myself from my earliest years, but I find it sanc-

tioned by the adoption into the Italian of the analogous reduplication '*tu-*,' forming '*tututto*,' an adnoun of exactly equivalent import in that language. The word 'teetotal' is also to be found, as a *recognized* English word, in the German-English Dictionary of Mueller, as well as in the Fremdwörterbuch of Heysse.—As to the affinity of כל (kol), "all, every" (Hebrew), with the English word Alkohol,—while the Semitic כחל (of *three* radicals) is only introduced once in the Hebrew Bible, referring to the pigment with which Eastern ladies stained their eyes,—Alcohol (of the same stock) is always used with the Arabic article *Al* (never with the Hebrew *eth*), to denote ardent spirits, in *modern languages*."

JOCOSE VIRTUE.

It is quite refreshing to find so grave an authority as Barrow, the Divine, thus advocating the virtue of being merry and wise. "Such facetiousness," saith he, "is not unreasonable nor unlawful which ministereth harmless divertisement and delight to conversation; harmless, I say, that is, not infringing charity or justice, not disturbing peace. * * * If jocular discourse may serve to good purposes; if it may be apt to raise our drooping spirits, to allay our irksome cares, to whet our blunted industry, to recreate our minds, being tried and cloyed with grave occupations: if it may breed alacrity, or maintain good humour among us; if it may conduce to sweeten conversation and endear society, then is it not inconvenient or unprofitable. * * * Why should those games which excite our wit and fancies be less reasonable than those whereby our grosser parts and faculties are exercised? Yea, why are not those more reasonable, since they are performed in a manly way, and have in them a smack of reason; since also that they be so managed as not only to

divert and please, but to improve and profit the mind, rousing and quickening it, yea, sometimes enlightening and instructing it by good sense conveyed in jocular expression?"

THE KILKENNY CATS.

The following is an accurate version of the occurrence which led to the story of the Kilkenny cats. During the rebellion which occurred in Ireland in 1798 (or may be in 1803) Kilkenny was garrisoned by a regiment of Hessian soldiers, whose custom it was to tie together in one of their barrack-rooms two cats by their respective tails, and then to throw them face to face across a line generally used for drying clothes. The cats naturally became infuriated, and scratched each other in the abdomen until death ensued to one or both of them. The officers of the corps were ultimately made acquainted with these barbarous acts of cruelty, and they resolved to put an end to them and to punish the offenders. To effect this purpose, an officer was ordered to inspect each barrack-room daily, and to report to the commanding officer in what state he found the room. The cruel soldiers, determined not to lose the daily torture of the wretched cats, generally employed one of their comrades to watch the approach of the officer, in order that the cats might be liberated and take refuge in flight before the visit of the officer to the scene of their torture. On one occasion the "look-out man" neglected his duty, and the officer of the day was heard ascending the barrack stairs while the cats were undergoing their customary torture. One of the troopers immediately seized a sword from the arm-rack, and with a single blow divided the tails of the two cats. The cats, of course, escaped through the open windows of the room, which was entered almost immediately afterwards by

the officer, who inquired what was the cause of the two bleeding cats' tails being suspended on the clothes-line, and was told in reply that "two cats had been fighting in the room, and that they fought so desperately that they had devoured each other up with the exception of their two tails;" which may have satisfied Captain Schummelkettel, but would not have deluded any person but a beery Prussian.—*Notes and Queries.*

"CRY BO TO A GOOSE."

A Correspondent writes to *Notes and Queries*, 3rd S., No. 281 :—"I have heard that an Earl Crawfurd (or Lindsay of Balcarras), contemporary with Burns, was leisurely sauntering along the road in company with a Lord Boyd, when the latter perceived a man leaning on his plough in deep and silent meditation. His lordship attributed the act to laziness. Lord Boyd drew his attention thereto, remarking at the same time what a lazy fellow the ploughman was. Crawfurd, aware that Boyd had not recognized 'the ploughman,' remarked, 'Whatever expression you may shout out to that man, he will reply in rhyme.' 'I will try him,' said Boyd, and at once bellowed out 'Baugh!' like a bull. Burns—for it was he—quietly turned round, took stock of him and his companion, and, with becoming courtesy to Lord Crawfurd, said,—

> 'Tis not Lord Crawfurd, but Lord Boyd,
> Of habits rude and manners void,
> Who, like a bull among the rye,
> Cries "Baugh!" at folks as he goes by.'

A capital reproof, and one no doubt long remembered by both parties; besides, it was not at all complimentary to Lord Boyd, as it not only gave utterance to a belief in his ignorance, but to his cowardly mode of speech."

COOKING HIS GOOSE.

A speculative Correspondent of *Notes and Queries* has found the following witty story in a MS. of the middle of the seventeenth century, in Sion College library, which he considers to explain the vulgar phrase of "cooking his goose:" —"The King of Swedland coming to a towne of his enemyes with very little company, his enemyes, to slight his forces, did hang out a goose for him to shoot; but perceiving before night that these few soldiers had invaded and set their chiefe houlds on fire, they demanded of him what his intent was. To whom he replied, 'To roast your goose.'"

"WALK YOUR CHALK."

This vulgarism, addressed to one whose company is no longer desired, and who is expected to leave your presence *instanter*, is conjectured to have originated in the *Liber Albus*, in the introduction to which it is stated that there anciently existed in London a custom for the marshal and serjeant-chamberlain of the royal household, when in want of lodgings for the royal retinue and dependants, to send a billet and seize arbitrarily the best houses and mansions of the locality, turning out the inhabitants, and marking the house so selected with chalk. From this it is thought arose a saying, "You must now please to walk out, for your house is chalked;" *breviter*, "You must walk, you're chalked,"—"Walk your chalk."

Another explanation of the phrase is that it originated in the slave-market at Rome, where slaves newly arrived from abroad had to stand with their feet *chalked* until some one bought and walked them off. Certainly, the chalking of the

feet is alluded to by Tibullus, Ovid, and Pliny. But the *chalking* custom was observed much later than the date of the *Liber Albus*, 1419. In the *History of the Entry of Mary de Medicis*, in 1638, we read :—"During the progress of the Queen-mother to the metropolis, the quarter-master put his chalk mark on all houses which he deemed requisite for the convenient lodging of the Queen's retinue ; and he found no difficulty in obtaining lodgings, 'because every one vied with his neighbour in offering his house, as if they had considered it a mark of honour to see their door chalked, since it was for the service of so great a princess.' When the Queen-mother arrived at Colchester, Sieur de Labat (valet-de-chambre) was again busy 'marking the doors of all sorts of houses, which were the most commodious for him to appoint for lodgings.' The usage was one that feudalism had introduced at an early period in France."—*Notes and Queries*, 2nd S., No. 216.

"FLITTINGS."

"Flittings," in Psalm lvi. 8, signifies *wanderings*, as it is rendered in the Bible version, from the verb *flit*, used in Scotland and some parts of Ireland to express *removing from one place to another, on expiration of tenure days.* Johnson gives *offence, a fault*, as the meaning of the word in this passage—"Thou tellest my *flittings ;* put my tears into thy bottle." This word does not occur in the *text* of the Bible, but we find it in the *margin* of Jer. xlix. 30.

FLASHMEN.

In the district of the ancient forests of Macclesfield, Lyme, and Leek, on an exposed and bleak upland, stands a village

called Flash, so named, it is said, from the *flashing* out of its white-washed cottages to all the country round. In this place, strange to say, a thriving manufacture of buttons grew up about two centuries ago; which flourished till Birmingham, with its machinery, undersold the poor mountaineers. The buttons were made of wood, dyed in the mineral springs of the neighbourhood, and covered with cloth by the women. They were hawked about the country by the men of the place, who, by their wild and roving habits, became known every where as Flashmen, and so introduced the word "flash" into the slang vocabulary.

From forty to seventy years ago, a notorious family of forgers lived some ten miles from Flash, and several of the members of this family came, in consequence, to an untimely end at Stafford. The designation is thought to have been derived from the place Flash, and the flashmen who hawked the buttons about the country were very likely to be some of them connected with the gang of forgers, while their avocation afforded them a ready means of disposing of the notes about the country. The word *flash* is common in Lincolnshire and elsewhere to indicate a small lakelet, or piece of shining water.

"As Deaf as a Beetle."

"As deaf as a Beetle:" why attribute deafness to these insects? If speedy flight on the approach of a footstep be any sign of hearing, they possess that sense acutely.

"As deaf as a Beetle" does not, however, apply to the insect at all. In Suffolk, a large wooden mallet, with a handle from two to three feet long, is called a *beetle*, and is specially used for driving in wedges into wood for the purpose of "riving" or splitting it. The comparison relates to

this wooden instrument, and is given by Bailey, who likewise gives another form of the word, "boytle," which is a nearer approach to the Saxon origin.

"TAKING A SIGHT."

We all know what is meant by "taking a sight." But it is an old practice; and is made classical by Rabelais, who attributes it to an Englishman. No one who sees it done in old French will ever think it vulgar again:—"Lors feist l'Anglois tel signe. La main gausche toute ouverte il leva haulte en l'aer, puis ferma au poing les quatres doigtz d'icelle, et le poulce estendu assit sus la pinne du nez. Soubdain après leva la dextre toute ouverte, et toute ouverte la baissa, joignant le poulce au lieu que fermoit le petit doigt de la gausche, et les quatre doigtz d'icelle mouvoit lentement en l'aer. Puis au rebours feit de la dextre ce qu'il avoit faict de la gausche, et de la gausche ce que avoit faict de la dextre." An impressive sight! We have lost the introduction of the fist, which ought to be restored. The gentle oscillation of the front fingers, with the clenched fist in the rear, says as plainly as possible, Put forward *suaviter in modo*, but keep *fortiter in re* ready for action.

"SWOBBERS."

There is a known story of a clergyman who was recommended for a preferment by some great men at court to an archbishop. His Grace said, "He had heard that the clergyman used to play at whist and *swobbers;* that as to playing now and then a sober game at whist for pastime it might be pardoned; but he could not digest those wicked swobbers;" and it was with some pains that my Lord Somers could induce him, so says Swift in his *Essay*

on the Fates of Clergymen; and a note in Sir Walter Scott's edition informs us that the primate was "Tenison," who by all contemporary accounts was a very dull man. In explanation of the term, Johnson, under "Swobber," or "Swabber," gives—1. "A sweeper of the deck;" and 2. "Four privileged cards, that are only incidentally used in betting at the game of whist." He then quotes the above passage from Swift, with the difference that he says "clergymen." Were not the cards so called because they swept the deck by a sort of "sweepstake"?—*Notes and Queries*, 1st S., No. 83.

"JOLLY AS SANDBOYS."

This expression is thought to have originated in the fact that a gravelly or sandy soil has, at all times, a salutary and nerve-bearing effect on those who are so fortunate as to reside upon it; whence it may be inferred that the occupation of such labourers as dig and delve all day long, not only in the open air, but also among the sand and gravel pits, must be peculiarly healthful and exhilirating. Again; it is said that "Sandboy" is the vulgar name of a small insect which may be seen in the loose sand so common on the sea-shore. This insect hops and leaps in a manner strongly suggestive of jollity, and hence the simile arises.—*Notes and Queries*, 3rd S., No. 225.

The word "jolly" had its sense of "merry," when applied to a man, at least as early as 1338 A.D. For in the first part of the "Stori of Inglande," by Robert Mannyng, of Brunne, we read, that when King Vortiger, by the help of the Saxons under Hengist and Horsa, had driven back the Picts and Scots from the Humber,

> Þen was þe kyng a *Ioly* man,
> Þat he þe bataille of þem so wan.

WHAT IS POSITIVISM?

The peculiarity of "Positivism" is that it affects to define *à priori*, and on purely abstract principles, the frontier of human intelligence. In order to attain positive certainty, it begins by excluding whatever does not seem to admit of demonstration, and practically refuses to admit all that does not submit to the test of the bodily senses. This assumption has been demurred to, on account of both what it includes and of what it excludes. It includes all that is usually understood by physical science, but does it thereby secure the certainty to which it aspires? On the contrary, "we see theories and systems in geology, for instance, displacing and demolishing one another, like dolls in a puppet-show." On the other hand, in shutting out from its domain all ideas of duty, conscience, and will, although the universal judgment of mankind confesses that these facts are at least as certain as any material phenomena can possibly be, the promise to reconstitute society and remodel the politics of the world by methods which leave out of view the great principles on which all society rests is eloquently shown to be fallacious, and its performances hitherto in fulfilment of this undertaking ludicrously small. The argument concludes with a striking contrast between the new philosophy and the teaching of the Catholic Church, evading no mystery, not indifferent to the necessary limitations of human knowledge, and yet covering with its influence and authority the whole domain of human life, and revealing to us by the Word of the Lord all that we need to know, perhaps all that we can know, of things present and eternal.

ORIGIN OF YOUNG ENGLAND.

Mr. Disraeli has, in the Preface to the new edition of his works, 1870, correctly stated the purport, and ingenuously, no doubt, confessed the origin of that "triology" of fiction which entertained, we may almost say agitated, the world of readers a quarter of a century ago. Unfortunately, that very interval enables us to apply an inexorable test to the result. *Coningsby* and *Sybil* actually produced a school of thought, or, at least, of fancy. "Young England" in 1845 was a fact, if not a great one. Eton boys began to talk history, undergraduates at the Universities contemplated the salvation of the country as their possible mission, and a real, though not a very broad or powerful current of feeling had indeed been set flowing by Mr. Disraeli. But of the thousand young gentlemen who have just now gone up to Oxford or Cambridge how many have ever heard of the "Young England" which amused or attracted their fathers? The "school" has gone clean out of date and mind, though indeed that has been the fate in the same interval of more pretentious teaching. But, in the case before us, if the matter perishes, the vehicle will survive. It is surprising how fresh and how engrossing these stories are even in the present day. Even the political speculations have their interest, for they put history in what was a new and not unfaithful light. The transformation of our political and social constitution is explained accurately enough, nor is the moral wholly mistaken. The mistake consisted in the persuasion that what was gone, no matter how, could now be recalled.

"TO INTERVIEW."

The verb "to interview," which has been lately Conjugated in all its moods and tenses by American correspondents, is, it seems, not a Transatlantic invention. It occurs in a passage in *Hall's Chronicle*, which was printed in 1542, and claims, therefore, a higher antiquity than the noun, which we use without hesitation. Another Americanism, "to excur," i. e. to go on an excursion, has a similar history, and is said to have been employed by Harvey some time before William Browne introduced the word excursion in his *Britannia's Pastorals*. As "excur" is framed after the analogy of "incur," "occur," and "concur," there seem to be no other reasons against its adoption than that the latter words are never used in their literal signification, and that we can readily express our meaning without recourse to such an archaism. Americans frequently say (and with some truth) that in their language have been preserved many old English words which the passion for Johnsonian diction has banished from our conversation; but we doubt whether the remark applies to the samples we have noticed.—*Pall Mall Gazette.*

BROTHER JONATHAN.—YANKEE.

The origin of this term, as applied to the United States, was communicated by a Correspondent then upwards of eighty years old, who was an active participator in the scenes of the Revolution. The story is as follows:—"When General Washington, after being appointed commander of the army of the revolutionary war, came to Massachusetts to organize it, and make preparations for the defence of the country, he

found a great want of ammunition and other means necessary to meet the powerful foe he had to contend with, and great difficulty to obtain them. If attacked in such condition, the cause at once might be hopeless. On one occasion, at that anxious period, a consultation of the officers and others was had, when it seemed no way could be devised to make such preparations as were necessary. His Excellency, Jonathan Trumbull the elder, was then Governor of the State of Connecticut, on whose judgment and aid the General placed the greatest reliance, and remarked, 'We must consult Brother Jonathan upon the subject.' The General did so, and the Governor was successful in supplying many of the wants of the army. When difficulties afterwards arose, and the army was spread over the country, it became a bye-word, 'We *must consult* Brother Jonathan.' The term Yankee is still applied to a portion, but 'Brother Jonathan' has now become a designation of the whole country, as John Bull has for England."—*Dictionary of Americanisms*, by John Russell Bartlett, 1849.

In the *Poetical Works of John Trumball, LL.D.*, published at Hartford (U.S.), 1820, in the Appendix is this note :—" *Yankies.*—The first settlers in New England were mostly emigrants from London and its vicinity, and exclusively styled themselves the English. The Indians, in attempting to utter the word *English*, with their broad guttural accent, gave it a sound which would be nearly represented in this way, *Yaunghees ;* the letter *g* being pronounced hard, and approaching to the sound of *h*, joined with a strong aspirate, like the Hebrew *cheth*, or the Greek *chi*, and the *l* suppressed, or almost impossible to be distinctly heard in that combination. The Dutch settlers on the river Hudson and the adjacent country, during their long contest concerning the rights of territory, adopted the name, and

applied it in contempt to the inhabitants of New England. The British of the lower class have since extended it to all the people of the United States. This seems the most probable origin of the term. The pretended Indian tribe of Yankoos does not appear to have ever had an existence: as little can we believe in an etymological definition from the ancient Scythia or Siberia, or that it was ever the name of a horde of savages in any part of the world."

The following lines from a poem, written in England by the Rev. James Cook Richmond, of Providence, Rhode Island, and dated Sept. 7, 1848, give the derivation of this word:—

> "At Yankees, John, beware a laugh,
> Against yourself you joke;
> For *Yenghees* 'English' is, but half
> By Indian natives spoke."

The author of a curious book on the Round Towers of Ireland has traced the origin of the term Yankee-doodle to the Persian phrase "Yanki-doomiah," or "inhabitants of the New World." Layard, in his book on *Nineveh and its Remains*, also mentions "Yanghi-dunia" as the Persian name of America.—*Notes and Queries*, No. 84.

SKEDADDLE.

Nicknames arise, as a rule, so spontaneously that no particular person can claim the glory of the invention; some old word, perhaps, has lain in long concealment till it is suddenly torn from its obscurity to become familiar in every mouth. "Skedaddle," for example, must have been smouldering, as it were, in some corner of America until the crisis arose which imperatively required its use. It expressed

with such delicacy the peculiar shade of cynical indifference in which the Yankee soldier ran away for the time when he knew that he was beaten, subject to the full intention of fighting another day, that it must have been discovered, if not invented, by a man of genius. Some mute inglorious Milton must have existed to put into three hitherto neglected syllables that precise meaning which we should vainly endeavour to analyze in many sentences.

WHAT IS BUNCOMBE?

The social stratum most susceptible of Buncombe is that which forms the main substance of American society. Americans are almost universally educated to the point of admiring ornament, but not up to the point of distinguishing gold from tinsel. All Buncombe is a form of vulgarity which resembles most closely the ostentation of a man who has sprung suddenly into wealth. The most extreme and offensive forms of Buncombe survive chiefly in the half-settled districts; and the really cultivated Americans write a style fully as pure as Englishmen of the same literary standing.

PHILISTINISM.

This new name, which has become popular, is due to Mr. Matthew Arnold, and it shows some of the weak points which belong to the system. Within a year or two every body awakened to the fact that there flourished amongst us a hitherto undescribed monster called a Philistine. It became a very convenient term, at the moment when Englishmen were rousing themselves to acknowledge the startling fact that they were not in all respects the wisest

and best of mankind. The name summed up very fairly the stupidity and narrow provincialism which is so prevalent amongst our glorious middle classes, and it was just as well that they should discover that in certain respects they are so offensive to intelligent persons that they require a special epithet to give vent to the accumulated feelings of disgust which they had provoked. The use of a nickname resembles in this respect the use of an oath. It is, as it were, an embodied snort; it is an expressive gesture of contempt, sufficiently pointed to pierce in some degree the thick hide of a stupid antagonist. Even the most pig-headed vestryman feels that something unpleasant has been said about him when he has been called a Philistine, though he may have the vaguest possible conception of its precise meaning. For some time indeed the majority of mankind had only the general impression that a Philistine was something different from Mr. Matthew Arnold, and therefore something very contemptible. But what were the precise merits which entitled him to be a child of light, and the absence of which consigned the rest of the world to the supreme contempt conveyed in the word Philistine, remained a mystery. And now that the name has met with considerable acceptance, it is suffering in another way. It is used so vaguely by people who are themselves Philistines of the deepest dye that it is in danger of losing its meaning. The sharpness of the weapon is disappearing under frequent use, and in the hands of certain writers it is becoming merely a new term of abuse to throw at the heads of any one they dislike. By a gradual process of decay it will, it seems, become equivalent to little more than Tory.

RODOMONTADE.

This word is derived from Rodomonte, a brave, but not a braggart, knight in Ariosto's *Orlando Furioso;* and it is, in fact, a curious illustration of that inversion of meaning which words occasionally undergo on the *lucus a non lucendo* principle. A rodomontader is a person who affects, without possessing, the character of Rodomonte. *Rodomonte* is still a common epithet in Italian for a vain, vapouring fellow.

Mr. Washington Moon has a queer story of the word taking its origin from "Rodomont, a king of Algiers."

"AT SIXES AND SEVENS."

Shakspeare uses this well-known adage; Bacon, Hudibras, Arbuthnot, Swift, all use it.

It has been asked, "May not this expression bear reference to the *points* in the card game of piquet?" May it not have arisen from the passage in Eliphaz's discourse to Job? "He shall deliver thee in *six* troubles; yea, in *seven* there shall no evil touch thee."—Job v. 19.

Mr. Halliwell, in his *Dictionary of Archaic and Provincial Words*, vol. ii. p. 724, thus explains this phrase:—"The Deity is mentioned in the *Towneley Mysteries*, pp. 97, 118, as He that 'sett alle on seven,' i. e. set or appointed every thing in seven days. A similar phrase at p. 85 is not so evident. It is explained in the Glossary 'to set things in, to put them in order;' but it evidently implies, in some cases, an exactly opposite meaning—to set in confusion, to rush to battle, as in the following examples:—'*To set the steven*'—to agree upon the time and place of meeting previous to some expedition.—*West. and Cumb. Dial.*, p. 390.

These phrases may be connected with each other. Be this as it may, there is certainly the phrase, *to be at sixes and sevens*, to be in great confusion. Herod, in his anger at the wise men, says :—

> 'Bot be they past me by, by Mahowne in heven,
> I shalle, and that in hy, *set alle on sex and seven.*'
> *Towneley Mysteries*, p. 148.
>
> 'Old Odcomb's odnesse makes not thee uneven,
> Nor carelessly set *all at six and seven.*'
> *Taylor's Works*, 1630."

Upon this the Editor of *Notes and Queries* remarks :— "Six and seven make the proverbially unlucky *thirteen*, and we are inclined to believe that the allusion in this popular phrase is to this combination."

"AH, HIS TRUMPETER IS DEAD."

A correspondent of the *Standard* newspaper, writing from Venice, traces the origin of this expression : he was at dinner, when he heard a great blowing of a horn and shouting, upon a bridge which crossed the canal under his window. He looked out, and saw a respectable man, blowing loudly upon a horn, while another, like a gondolier out of employ, stood by him. The first man having blown his trumpet, he read aloud in tone like that of an English bellman from a printed paper, to the effect that "Enrico, the excellent son of his excellent parents, Giovanni and Gigia Bacotti, had gained a prize at school, and, therefore, *Eviva* Enrico, *Eviva* Giovanni and Gigia, and *Eviva* the rest of their egregious family. *Eviva! Eviva!*" He then blew a loud blast upon his horn, and the gondolier began to halloo loudly, "*Viva, Viva, Viva!*" about fifty times, the man with the horn coming in with a blast of that instrument as a *finale*. He then read as before, and the whole performance was repeated four times,

and the pair moved off to another public place, to repeat, &c., the same form. Sometimes eight or ten men with horns, and as many men to halloo, formed this shouting expedition. The two men would receive not more than a florin for their work from the proud parents Giovanni and Gigia.

"BEGIN AT THE BEGINNING."

The quotation, "*commence par le commencement*," we owe to no less a personage than Count Anthony Hamilton, the accomplished courtier of James II., with whom he retired to the Continent at the Revolution. The Count died there in 1720. In one of his tales, written in ridicule of the *Arabian Nights*, and called "The Ram," one of the principal characters is the Ram himself, the attendant on a giant, whose spirits to compose he tells a tale, thus abruptly beginning,—"Since the wounds of the White Fox, the Queen failed not to visit him." "Friend Ram," said the giant, "I understand nothing of all that. If you could *begin at the beginning*, you would please me more; for all those tales that begin in the middle only muddle the imagination." "As you will," said the Ram. "I commenced, though contrary to custom, to put every thing in its place; thus the beginning of my story shall be at the end of the tale."

PROGRESS.

There is no word so commonly in the mouths of a large class of modern politicians as Progress. What is its precise meaning, or whether it is any thing more than a complimentary name for certain obvious tendencies of the day, is a more doubtful question. Its frequent use, however, indicates the growth of one of the most marked characteristics of modern political opinion. The old-fashioned thinkers of

the last century thought that states rose and fell and rose again without any assignable or general law. According to them, a nation emerged from a barbarous state for no particular reason, became rich and powerful, then was frequently "corrupted by luxury," lost its liberties, and disappeared to make room for the next comer. But they scarcely entertained the conception that these changes in a given nation, or still more in mankind at large, were the result of any definite process of development. The political constitution of a country was a skilful work of art, arbitrarily invented by some ingenious legislator, which might continue to perform perfectly for an indefinite time, but was pretty certain, sooner or later, to get out of order, and run down like a worn-out clock. The modern thinker is more accustomed to look upon men in their present condition as one term in a long series which began with the apes, or it may be with some mysterious "protoplasm," and which will go on developing itself beyond any assignable limits. If our faculties were sharper, we might trace out the future destiny of our race, and give as distinct a formula for calculating its position at any given epoch as for determining the growth of a tree or of an individual animal. The truth and the value of this conception may be disputed, or subjected to various limitations; but its importance in determining the form of modern controversies is obvious. The commonplace Radical is provided by it with a weapon of which he makes the most unhesitating use. Progress, he says, in substance, is inevitable; and progress means the adoption of his opinions. Therefore, by an easy inference, the victory of his party is simply a question of time. Conservatives are merely the stupid people who do not recognize the inevitable, and are trying to hold back an express train with a bit of string, or to keep out the Atlantic with a mop.—*The Saturday Review.*

THE WORD "HOTTENTOT."

The meaning and origin of the word *Hottentot* have sorely troubled the Philological Society. Is it onomatopoetic, or imitative of the native click, or a Dutch stammer, *hot tot?* Yes, said Mr. Hensleigh Wedgwood. No, said Mr. Danby Fry. The umpire appealed to was Judge Watermeyer, of the Cape of Good Hope, perhaps the soundest scholar there. He answered by a quotation from the Dutch collector of Voyages, Dapper, who, about 1668 A.D., reports of the Hottentots:—"Some words they cannot utter except with great trouble, and seem to draw them up from the bottom of the throat like a turkey-cock; or, as the people in Germany do, near the Alps, who, from drinking snow-water, have the 'goître.' Wherefore, our countrymen, in respect of this defect and extraordinary stammering of language, have given them the name of Hottentots, as that word is ordinarily used in this sense, as a term of derision (*schimpswyze*), in this country (*hier te lande*), to one who stutters and stammers in the utterance of his words." The peculiarity of the language, says the Judge, is noticed by all the early voyagers —not the Dutch and English only. The Portuguese, who do not know the name "Hottentot," from the first observed what is called the stammering; and Crosius, in his description of De Gama's voyage, speaks of the "incolæ" who "cum loquuntur, singultire videntur." The Hottentot national name is "Khoikhoip," pl. "Khoikhoin," meaning "the men," and this is still in use among the Namaquas, who were for a long period wholly independent of European influences. From Cramer's Dutch Dictionary Mr. Fry produced *hurtentot*, a stammerer, evidently coming, as he thinks, from the Dutch *hurten*, French *heurter*, our *hurtle*, and not imitative in origin.

This the imsonists, or advocates of the imsonic theory, deny, and claim the root *hur* as decidedly imitative. Further search in early Dutch dictionaries is evidently needed.

THE HUGONOTS.

Various definitions of this epithet exist. Pasquier says it arose from their assembling at Hugon's Tower, at Tours; he also mentions that in 1549 he heard them called *Tourain-geaux*. Some have traced the term to the commencement of their petitions, "*Huc nos venimus*." A more probable reason is to be found in the name of a party at Geneva called *Eignots*, a term derived from the German, and signifying a sworn confederate. Voltaire and the Jesuit Maimbourg are both of this opinion.—*Browning's History of the Hugonots*.

THE WORD "CANADA."

According to Jesuit Hennepin, the name of Canada was derived from a corruption of the Spanish words Capo da Nada, or Cape of Nothing, which they gave to the scene of their early discoveries when, under a conviction of its utter barrenness and inutility, they were about abandoning it in disgust. The mainspring of Spanish, and, indeed, of all European enterprise in those days, was the hope of gold; and as the Spaniards discovered no traces of this commodity, they concluded it did not exist. It has been conjectured, with greater appearance of probability, that Canada is a modification of the Spanish word signifying "a passage;" because the Spaniards thought they could find a passage to India through Canada. Others, with greater reason, believe there may yet be found a permanent practical way to the shores of the Pacific through its wide expanse of lake and mountain.

ORIGIN OF "IRELAND."

Ledwich, the Irish historian and antiquary, supplies the following annals as evidence of the origin of the much-disputed, though never finally settled, derivation of the word "Ireland."

A.D. 870. King Alfred, in his Anglo-Saxon translation of "Orosius," styles Ireland "Ira-land."

A.D. 891. Three Irishmen, says the Saxon Chronicle, came in a boat from Yr-lande: so the Cotton MS. has it.

A.D. 918. The same Chronicle calls Ireland "Yr-lande."

A.D. 1048. Harold flies to Yr-lande.

A.D. 1077. The Danes were shipwrecked on "Yr-lande."

A.D. 1080. Adam Bremensis names Ireland "Ir-land."

A.D. 1098. Odericus Vitalis calls the Irish "Irenses."

A.D. 1105. Œlonoth, in his "Life of St. Canute," styles them "Iros."

Ledwich laboured hard to deduce that from the original Celtic Ir-in came the Ira, Iros, Irenses, and Yr-land of the Icelanders, Danes, Anglo-Saxons, and Germans, and the Iris of Diodorus Siculus, and, by a transposition of inne, the Ierne of the other Greeks. Ledwich, however, though he proved the derivation to his own satisfaction, did not satisfy his contemporaries or successors. The Petries, Donovans, O'Currys, D'Altons, and a host of others pulverized the poor doctor's hypothesis into powder, without, however, succeeding in establishing a more accepted theory.—*The Builder.*

"VIKING"

In connexion with the recognized derivation of the old Norse *viking*, a piratical expedition, from *vik*, a bay, creek,

which we recently gave,—and which is the standard one, authorized by Rask, Möbius, &c.,—we may mention that a certain school of etymologists derive the word from *vig*, combat, battle; but they do not produce parallel instances of the change of *g* to *k*; they do not show that the abstract *-ing* fits on properly to the abstract *vig*, to which the *r* of action can be, and is rightly, at once affixed in *vigr*—fit for war, warlike; and they go away from the plain formation of *viking* from the concrete *vik*, and in *vikingr* from the abstract *viking*, because they fancy the sense of "coasting" does not suit the meaning of pirate. But if they will look to the use of our English word, they will see a near approach to the metaphor, for Nares and Halliwell both assign the meaning of "pursue" to *coast*, and Nares quotes from Holinshed (iii. p. 352), "William Douglas still *coasted* the Englishmen, doing them what damage he might."

THE "GOOD OLD TIMES."

In the Guildhall archives preserved at Guildhall, we have a complete picture of civic and social life during the mid-days of the Plantagenets, from the early years of Edward I. to about the middle of the reign of Richard II. The picture thus presented does not recall the "good old times" so often imagined. Ordinary men possessed only the faintest shadow of liberty; they were fettered by innumerable arbitrary and oppressive enactments, and their natural rights were constantly set aside for the convenience of the wealthy and powerful. On the other hand, though workmen were little better than slaves, their wages were on the whole fairly and liberally regulated; the trickeries of tradesmen were zealously, though not always successfully, repressed; sanitary enactments were carefully promulgated, though often evaded;

in fact, the more attentively we study these ancient documents, the more we are impressed by the trite truth that human nature, both for good and evil, varies wonderfully little from age to age.

"RAPE" OF LAND.

The etymology of "Rape," (as the Rape of Bramber in Sussex,) still vexes the learned: it appears to be used nowhere else, as a territorial term, but in Iceland; and it is remarkable, that each of the five districts of that name into which the county of Sussex is divided, has its own port and castle. Somner thinks the word may be derived from the Anglo-Saxon word rape, "a rope," as if these portions of land were measured and divided by ropes.—*Diction. Saxon. Ant. Angl., title, Rape.—Quarterly Review*, No. 223.

VILLEIN.—BONDMAN.—YEOMAN.

Villein and *Bondman* are terms generally confused. As early as Domesday Book, the *villanus* was in some districts a sufficiently important person to be called in with the barons, knights, &c., to make the returns required by the Conqueror. He was the representative of the modern tenant farmer, either paying a money rent, or performing a service rent, or partly one and partly the other. The bondman was rather the representative of the modern labourer, not necessarily holding land in the *villa* as the *villanus* did. But the word "villein" has been often used for both classes of men.

Villenage in England, in a certain sense, however, may be said to exist still; the labourer who becomes a bondman is kept to his bond. Thus, lately, one Bilton, of Knaresborough, was convicted of unlawfully leaving the service of

his master, Dearlove, of Killinghall. Bilton had engaged, as a farm labourer, to serve Dearlove, for a term, but had left without leave or licence. The bondman was ordered to return, to pay 7*s.* 6*d.* costs, and half a sovereign, the expense of a man hired to do Bilton's work in his absence. Feudality is, thus, not quite dead; and a man can thus *compel* another man to labour for him, and that other man is not free to emancipate himself as long as the covenanted term is unexpired.

Yeoman has a stalwartness about it that makes one use it with pride. *Esquire* is an addition that all shopkeepers and clerks now covet. But Sir Thomas Smith's account of the names is not very flattering. In his *Commonwealth of England* (ed. 1621), he says; "For amongst the Gentlemen they which clayme no higher degree, and yet bee to be accompted out of the number of the lowest sort thereof, be written Esquires. So amongst the Husbandmen, Labourers, the lowest and rascall sort of the people, such as bee exempted out of the number of the rascability of the popular, be called and written Yeomen, as in the degree next vnto Gentlemen."

It is evident that formerly a husbandman was one who tilled his own land, in distinction to a farmer, who occupied the land of another person. Latterly, the term Yeoman has been substituted, and the volunteer troops of Yeomanry Cavalry have, probably, contributed to re-establish the use of that more ancient designation. But, whether the ancient yeoman was always so important a person as a small landowner, I think somewhat doubtful. I imagine that he was rather such a man, whether a landowner or not, as was competent to perform good service with his bow, when the sturdy archers were the main force of English armies.—*J. Gough Nichols, Notes and Queries*, 4th S., No. 169.

CONTEMPORARY.—TELEGRAM.—TALENTED.

Dr. Latham, in his new Dictionary, has taken up the cudgels in behalf of the barbarous word *contemporary*, which Johnson had denounced, notwithstanding the use of it by Locke and the Wartons. There can be no doubt that on the principles of Latin composition *contemporary* is the right form. It is true that in English we have long got into the habit of using the prefix *co* with a noun substantive to signify a partnership in the term employed. Thus, Shakspeare has *co-mates*, and thus a member of a joint-stock company's board speaks of his *co-directors*. But it does not follow, as Dr. Latham seems to think, that this class of words will justify the use of *cotemporary*. It might do so if we had such a substantive as *temporary;* but, as the prefix *co* is added from a purely English standpoint, it must have an existing English substantive to act upon; and that not being the case here, we must take *contemporary* as a word of purely Latin origin, and necessarily formed according to Latin rule. The distinction is illustrated by the words *correspondent* and *co-respondent*. *Correspondent* is the necessary product of the Latin rule; *co-respondent* is legitimately formed with the English prefix *co*, finding a word *respondent* on the spot with which it may be united.

Again, among the more recent additions to our language the new dictionary of course records the word *Telegram*. This has made good its footing, although at its first introduction it was denounced as framed through a philological blunder—at least, with regard to any analogy that might be claimed to the words *anagram*, *diagram*, and the like. A modern dictionary can hardly refuse, we suppose, to admit the ill-conditioned word *reliable* among the English terms

which have a better right to be there. Dr. Latham has done so, and, while pointing out the illegitimacy of its formation, contents himself with mildly reprehending it "as more useful than correct."

There is another objectionable word about which he has taken some trouble—*Talented*, which Coleridge decried as "a vile vocable," adding "Why not shillinged, farthinged, tenpenced, &c.? The formation of a participle passive from a noun is a licence that nothing but a peculiar felicity can excuse." Wordsworth's "one-pennied boy" is certainly justifiable on the score of this peculiar felicity. But Dr. Latham has pointed out that there is a considerable class of such words fully established in common parlance, as *landed*, *gifted*, and others (he might have added such thoroughly popular words as *aged* and *ragged*), and that they are not in fact passive participles, as Coleridge thought, but simply adjectives. Though, however, Coleridge took an untenable objection, we quite agree with him in holding the word *talented* to be an offence, but we suspect that the offence lies in the trivial and indiscriminate use of the word talent itself.—*Times Journal.*

WHAT IS EDUCATION?

Education is the art which teaches men how to live. The education of a sensible and intelligent man continues to the latest day of his existence; for there is no day of a man's life, there is no period of his activity, in which—if his mind is alive, if he keeps his ears and his eyes open to impressions and observations—he will not be continually adding to the stock of his ideas and his thoughts, and in which he will not add to the store of his knowledge, and increase that information which is useful to him both here and hereafter.—

Viscount Palmerston's Address to the University of Glasgow, 1863.

The most valuable part of every man's education is that which he receives from himself, especially when the active energy of his character makes ample amends for the want of a more finished course of study.

SCIENCE AND EDUCATION.

It may be asked, Is the study of Science to supersede other branches of learning? By no means; but when the time at the disposal of the student is limited, we say choose science. The great value of a course of classical study lies partly in that it is an exercise for the mind, and partly that it is a valuable means of studying literature. The perception of the beauties of ancient poetry, or of the subtleties of ancient thought, as embodied in the so-called classic writings, is not to be obtained by other than scholars. The average student has enough to do to master the difficulties of the language. How can he then grasp the higher matters embodied in it? But science is a grand mental exercise, and its literature promises to equal at least the writings of the ancients; and where it is not possible for it to go hand in hand with its older rival, it will certainly prove more useful than the latter by itself. Mr. Carmichael, of the Edinburgh High School, some time ago testified to the value of science in the course of school training. He had observed that the study of natural science at the High School had been attended with great advantage for general education, in this respect that it had a reactive effect on the older studies of the school, and sharpened the boy's faculties for observation. It is impossible to deny the utility of a knowledge of ancient tongues, for even a slight acquaintance with them is a valu-

able aid in the study of modern languages; but where a scholarly knowledge of them is not to be obtained, either from want of time or means, or by reason of some incapacity or distaste, then we say, waste no time in trying for what you may never really obtain, but get some rudimentary knowledge of Latin and Greek, and proceed at once to the study of modern languages and science.—*The Engineer.*

SCIENCE AT HOME.

Thomas Carlyle, in referring to the teaching of Science in schools and families, says, "For many years it has been one of my constant regrets that no schoolmaster of mine had a knowledge of natural history, so far at least as to have taught me the grasses that grow by the wayside, and the little winged or wingless neighbours that are continually meeting me, with a salutation that I cannot answer, as things are! *Why did not somebody teach me the constellations, too, and make me at home in the starry heavens, which are always overhead,* and which I don't half know to this day?"

THE LETTER Q.

Q is the seventeenth letter and thirteenth consonant of our alphabet, but one not to be found either in the Greek, old Latin, or Saxon alphabets; and indeed some would entirely exclude it, seeing that *k* fully supplies its place. The *q* is never sounded alone, but in conjunction with *u*, as in *quality, question, quite, quote,* and the like, and never ends any English word. As a numeral, Q stands for 500; and with a dash over it, thus, $\overline{Q}$, for 500,000. Used as an abbreviation, *q* signifies *quantity* or *quantum.* Thus, amongst

physicians, *q. pl.* is *quantum placet*, as much as you please; and *q. s.* is *quantum sufficit*, as much as is necessary. Q. E. D. amongst mathematicians, is *quod erat demonstrandum*, which was to be demonstrated; and Q. E. F. is *quod erat faciendum*, which was to be done. Q. D. amongst grammarians is *quasi dictum*, as if it were said, or, as who should say.

PICTURESQUE WORDS.

Disraeli suggests that a collection of *picturesque words*, found among our ancient writers, would constitute a precious supplement to the history of our language. Far more expressive than our *executioner* is their solemn one of the *deathsman;* than our *vagabond*, their *scatterling*. How Herrick employs the word *pittering* as applied to the grasshopper. It describes its peculiar shrill and short cry, *pit, pit, pit*, quickly repeated. Envy *dusking* the lustre of genius, is a verb lost for us, but which gives a more precise expression to the feeling than any other word which we could use. The purest source of neology is in the revival of old words :—

"Words that wise Bacon or brave Rawleigh spake!"

Something of their revival has been apparent since Disraeli wrote.

WORD-PAINTING.

Edgar Quinet, in his extraordinary work, *La Création*, asks, "Why should not the arts aid us to exhume the past? If we would re-infuse into the arts the highest creative imagination, is not this a path that opens of itself and invites genius to enter upon it? Raphael dared to paint the beginnings of the globe upon which the finger of God is

sketching the continents; Correggio, the sacred grove of Jupiter; Nicholas Poussin, the Deluge; Domenichino, the Biblical landscapes of Sodom. Why should not the artist of to-day overstep the boundaries of these horizons? Michael Angelo has pictured the world in its last throes, in the livid light of the Judgment Day; why should not this same power, imagination, call up upon the canvas the world in its cradle, in the torrid glare of its first days? Why should we not see again the solitude of the primeval forest? . . . . Sculpture and painting have magnified the real world by inventing beings which could never have existed. Do artists think that the sphinxes of the Egyptians, the centaurs, the fauns, and the satyrs of the Greeks, the griffins half Indian, half Persian, the ghouls of mediæval times, the angelic serpents of Raphael, could not find congeners in the living things that have peopled the earth before the present era? It seems to me, on the contrary, that the dinosaurian reptiles, the iguanodons, the plesiosaurians, might well compete with the fire-breathing dragons of Medea; the flying serpents with the serpents of Laocoon; the most ancient ruminants, and the monstrous edentates, the mylodon, and the megatherium, with the crowned bulls of Babylon; the doubtful mammifers, the mysterious dinotheriums and toxodons, with the gigantic sphinxes of Thebes; the ichthyosaurians, with the hydras of Hercules and the harpies of Homer; the horse hipparion of the digitate feet with the horses of Neptune, of erect mane and colossal croup. I would fain see, and hear howl, the ancestor of the dog, the amphicyon, at the cross-roads of the creation of the tertiary mammifers; I should not regret the thrice-throated Cerberus of hell."

PRONUNCIATION OF LATIN.

An Eton Correspondent of the *Times*, who has for some years advocated the universal adoption of the sound *k* for *c* in reading and speaking Latin, remarks, "The attempt made in a similar direction by Grote with regard to Greek names has certainly failed; nor does that historian show sufficient reason, where he refers to the subject in his preface, why he should change to Alkibiades, Korkyra, Kimon, Krete, Kyrene, Nikias, &c., but retain Thucydides, Cyprus, Cyclops, Scylla, Cyclades, &c. The change, if made, must be universal, and if it is to be made at all it must first be made in the pronunciation of such words in the intermediate Latin. But Kyklops and Kyklades seem to English instincts a pronunciation as unnatural as Sisero for Kikero would have seemed to a contemporary of the great Roman orator.

The feelings of many teachers of Latin revolt against the habit of making no distinction of sound between such words as *scitum*, *situm*, and *citum*, between *cicer*, *siser*, and *scissa*, when they have every reason to believe that *c* in classical Latin was always sounded like *k*.

In conclusion, the rebellion of prejudice against the universal adoption of the sound *k* for *c* in Latin would be less general if it were conceded by the advocates of this reform that the rule of English pronunciation should be retained when the names are translated into English.

LATIN QUOTATIONS.

Within living memory, perhaps, there have been no such masters in the art of happily applying these aids of oratory as Canning and Peel; and if we wished to cite a special in-

stance of a well-applied quotation, we might refer to a line of Ovid once employed by the latter in speaking of the former. During the debates on Catholic Emancipation Peel was taunted with his opposition to Canning, and especially as regarded the very measure which he himself was then promoting. In reply he admitted that to Canning belonged the copyright in Catholic Relief, and gracefully expressed his regret that the departed statesman had not lived to take charge of the measure—borrowing the words of Ulysses :—

"Tuque tuis armis, nos te poteremur, Achille."

The accidental circumstances of each case were in themselves sufficiently parallel to make the quotation felicitous. But it would have taken a long harangue to express all that the speaker was enabled to dart into the mind of his audience by means of one line—the tribute to Canning as the Achilles to whom all lesser claimants would at once defer if he were alive, the regret for his premature death, the suggestion that the weapons which ought to be employed for the common good ought not to constitute an object of contention—all, in short, that the speaker could so much more effectively hint by this sort of parallelism than detail in explicit language.

PHARMACEUTICAL OR PHARMAKEUTICAL?

When there was an appeal by writ of error (the Queen *v.* the Pharmaceutical Society) to the Exchequer chamber, in May, 1855, during the argument, the Chief Baron (Sir Frederick Pollock) expressed his opinion that the *c* was hard in pharmaceutical, "because its sound was governed not by the silent *e* which immediately follows, but by the sound in *u*," and the Chief Baron maintained this opinion. The

weight to be attached to a dictum of Sir Frederick Pollock on a question of this kind is so great that the pronunciation ought never to come into question again, with this difference that it should be hard and not soft.

ANTIQUITY OF THE KILT.

It is said that the Kilt is a dress of very recent origin—said however, by parties who, as has happened with so many writers on Highland matters, had never given themselves the trouble to make much inquiry into the facts of the case. In the appendix to the *Collectanea* of the Iona Club will be seen a collection of documents sufficient to set entirely at rest the whole question of the antiquity of this dress. In addition to the evidence there given, it may be stated that there is in Castle Grant, Inverness-shire, a portrait of a family piper, taken in the beginning of last century, which carries the dress back a hundred years, although it has been averred not to be a hundred years old. In Taymouth Castle is a portrait of a gentleman of the sixteenth century, dressed in the full Highland costume. In the island of Harris is an old ecclesiastical ruin, called the Church of St. Clement, a portion of which is said to be the oldest stone building in Scotland, except part of the Cathedral of Glasgow. The tower is manifestly a building of very great antiquity. Yet on this tower is the sculptured form of a man who is dressed in the kilt, just as at present worn in the Scottish Highlands. In the reign of Henry VII. of England, the Highlanders were called Redshanks, as we find by the letter of John Elder, addressed to that monarch, and given in the appendix to the transactions of the Iona Club. This name is otherwise well known as having been applied to them at that period. How the colour of their shanks could have been so red, or if red,

could have been known, unless they wore the kilt, it is not easy to imagine. This marked difference of dress between the Irish and Scottish Highlanders affords strong presumption against the latter being a mere Irish colony.—*Maclachlan's Celtic Gleanings.*

THE DERBY "THE BLUE RIBBON OF THE TURF."

In the *Biography of Lord George Bentinck*, by the Right Honourable Benjamin Disraeli, occurs the following passage :—"A few days before—it was the day after the Derby, May 25—the writer met Lord George Bentinck in the library of the House of Commons. He was standing before the book-shelves with a volume in his hand, and his countenance was greatly disturbed. His resolutions in favour of the colonial interest, after all his labours, had been negatived by the committee, on the 22nd, and on the 29th his horse Surplice, whom he had parted with among the rest of the stud solely that he might pursue without distraction his labours on behalf of the great interests of the country, had won that paramount and Olympian stake to gain which had been the object of his life. He had nothing to console him and nothing to sustain him except his pride. Even that deserted him before a heart which he knew, at least, could yield him sympathy. He gave a sort of stifled groan. 'All my life I have been trying for this, and for what have I sacrificed it?' he murmured. It was in vain to offer solace. 'You do not know what the Derby is,' he moaned out. 'Yes, I do; it is the Blue Ribbon of the turf.' 'It is the Blue Ribbon of the turf,' he slowly repeated to himself; and sitting down at the table he buried himself in a folio of statistics." Let us take another illustration of the Derby from high life :—Racing is always accompanied with what is now known as

plunging. One young patrician backs the favourite, or accepts the odds to some extravagant amount, with a very doubtful prospect of success. An outsider comes in first, or some detested and despised animal rushes in a winner, and they are totally ruined. Some leave the country, and cut and run; others stop and cut their throats, or the thread of life, as did Berkeley Craven in the Derby of 1836, when Lord Jersey's Bay Middleton came in a winner. Often costermongers, butlers, silly clerks, who make books on the Derby, do the same. But I do not write of them. A snob is not a nob. It is high life in which a discerning public takes interest. As the Vicar of Wakefield remarks:—"Every reader, however beggarly himself, is fond of high-lived dialogues, with anecdotes of lords, ladies, and knights of the Garter."

THE WORD "CURIOUS."

Dean Trench, in his *English Past and Present*, has observed, that a language suffers injury when any of its words lose their individuality of force and become more vague and more facile of application; and that this injury is specially severe when the word so changing is unique in its original meaning. A Correspondent of the *Athenæum* believes this change is at present taking place with regard to the word *curious*. By newspaper writers, and even by those who may be looked upon as authorities, this word is now employed as quite equivalent to *strange* or *remarkable*. Nothing is more common than to read in the daily prints of "curious coincidences." On every page we meet with some paragraph beginning, "It is a curious fact"; or we may even read such a sentence as this—"The Emperor himself was present, but, *curiously* enough, he asked no questions."

This use of the word is at once novel and absurd, and I cannot but think unknown in the writings of every good author. The word, as it has hitherto been employed by correct writers, has two meanings,—akin to each other, differing a little, but both very distinct from that of *strange* or *extraordinary*. It was primarily applied only to persons; bearing the meaning of *prying* or *inquisitive;* only *curious*, unlike these words, does not imply any thing of moral blame. Curious men (or more usually "the curious"), as Addison wrote of them, were simply those who intermeddled with all knowledge. But it is also, with sufficient sanction, applied to things. When so applied, it means very *nice* or *intricate:* e.g. an elaborate, delicate piece of stone, or ivory work, say from China, we might correctly describe as "curiously carved." It appears that it is worth our while to try if we can keep this word in its strict, original signification.

THE WORD "OUTRIGGER."

Webster in his *Dictionary*, gives the original sense of this term as follows :—

"Outrigger, n. (*Naut.*)—Any projecting spar or piece of timber for extending ropes or sails, or for other temporary purposes." In Liddell and Scott's *Greek Lexicon*, σειραφόρος is rendered as "the horse which draws by the trace only (not by the yoke), an outrigger (cf. δεξιόσειρος);" while of the kindred word we find the following, "ἵππος δεξιόσειρος, the horse which was not yoked to the chariot, but ran in traces on the right side, and, as it thus had more liberty for prancing than the others, the finest horse was put there."

THE "NAVVY."

This word, which is a contraction of the word "navigator," is now understood to mean a labourer employed in the construction of railways. Before their invention, "navigable canals" were the great means of transit; and the labourer employed in their construction was properly enough called a navigator. When railways superseded canals, the labourer continued to be called a navigator, now corrupted to "navvy," whereas the word excavator would have been better; still, this word was not precisely what was wanted. The above note principally appeared in *Things not generally known*, First Series.

But a writer in *Chambers's Journal* rejects this theory, and suggests that the word "navvy" is "identical with *Nabbi* or *Naabbi*, a word of Danish origin, but in common use among the Gaelic population of the countries of Sutherland, Ross, and Inverness, to denote *neighbour*. During the construction of the Crinan Canal, which connects Loch Fyne with the Atlantic, and was commenced in 1793, numbers of Highland workmen were assembled from the counties just mentioned, and by them the word *Nabbi* or *Naabbi* was constantly employed in addressing each other, just as an Englishman in similar circumstances would use 'mate' or 'comrade.' This is a well-ascertained fact; and it is also equally certain that most of the engineers and contractors connected with the works came from, and returned to, the south of Scotland and England."

One of the earliest railway navvies was Sir Edward Banks, who lies buried in a vault in the churchyard of Chipstead, Surrey. Born in the humblest rank, he began life as a common labourer; yet by his own natural abilities, with

little culture, and by strict integrity, he raised himself to a superior station in life, as well as considerable wealth. He first became known at Chipstead about the year 1804 as a labourer on the Merstham railway, in Surrey, which was then under construction; and taking a fancy to its retired and picturesque churchyard, he chose it for the depository of his remains. He will long be remembered for his execution of Waterloo, Southwark, London, and Staines bridges over the Thames; the Naval Worth of Sheerness Dockyard; and the new channels for the rivers Ouse, Nene, and Witham, in Norfolk and Lincolnshire. Upon his completion of London Bridge, he received knighthood. In the tablet above his remains at Chipstead is a bust of Sir Edward resting on a representation of an arch of London Bridge; on the right is an arch of Southwark Bridge; and on the left one of Waterloo Bridge. Probably, all England does not afford a more truthful memorial of duty in that state of life to which he was called.

POLITICAL NICKNAMES.

It is worthy of remark that Cobbett rarely abused that which was falling or fallen, but generally that which was rising or uppermost. He disinterred Racine when his memory was interred, and attacked him as an impostor amongst those who hailed him as a prophet. In the heat of the contest and cry against the Catholics—whom, when Mr. Pitt was for emancipating, he was for grinding into the dust—he calls the Reformation a devastation, and pronounces the Protestant religion to have been established by gibbets, racks, and ripping-knives. When all London was yet rejoicing in Wellington hats and Wellington boots, he expects that the celebrated victory of Waterloo had caused

to England more real shame, more real and substantial disgrace, more debt, more distress among the middle class, and more misery amongst the working class, more injuries of all kinds, than the kingdom could ever have experienced by a hundred defeats, whether by sea or by land. He had a sort of itch for bespattering with mud every thing that was popular, and gilding every thing that was odious. Mary Tudor was with him "Merciful Queen Mary;" Elizabeth, "Bloody Queen Bess;" our Navy, "the swaggering Navy;" Napoleon, "a French coxcomb;" Brougham, "a talking lawyer;" Canning, "a brazen defender of corruptions."

* * * * * *

As for absurdity, nothing was too absurd for him coolly and deliberately to assert: "The English Government most anxiously wished for Napoleon's return to France." "There would have been no national debt, and no paupers, if there had been no Reformation." "The population of England had not increased one single soul since he was born." Neither did his coarseness know any bounds. He called a newspaper "a cut and thrust weapon," to be used without mercy or delicacy, and never thought of any thing but how he could strike the hardest.

His talent for fastening his claws into any thing or any one, by a word or an expression, and holding them down for scorn, or up to horror, was unrivalled. "Æolus Canning," "The pink-nosed *Liverpool*," "The unbaptized, buttonless blackguards" (in which way he designated the disciples of Penn), were expressions with which he attached ridicule where he could not fix reproach; and it is said that nothing was more teasing to Lord Erskine than being constantly addressed by his second title of "Baron Clackmannan."

In 1825, the Right Hon. F. J. Robinson, as Chancellor of the Exchequer, boasted in Parliament of an ex-

panded circulation exceeding by nearly 50 per cent. the amount in 1823. This was the era of "Prosperity Robinson" (afterwards first Earl of Ripon), who boasted of "dispensing the blessings of civilization from the portals of ancient monarchy." In contradistinction to Prosperity Robinson, Joseph Hume was called "Adversity Hume," owing to his constant presages of ruin and disaster to befal the people of Great Britain. Cobbett used to address Daniel O'Connell as *Big O.—Sir Henry Bulwer's Historical Characters.*

In December, 1834, a small party in the House of Commons was nicknamed by O'Connell as the *Derby Dilly*, "carrying six insides," the leader of whom was Lord Stanley, afterwards Earl of Derby.

When, in 1821, Alderman Wood was reproached with having ill advised Queen Caroline, he diffidently admitted that his conduct might not be "*Absolute Wisdom*," by which distinction, for a considerable time, he was jocularly known.

Finality John was the somewhat too familiar *sobriquet* applied to Lord John Russell, who involuntarily proved the true prophet of the fate of his own measure: he it was who declared the *finality* of the Reform Bill; and when, in 1861, his lordship proposed to amend the law, the country took Lord John at his word, and by their indifference pronounced the Reform Act to be final. Sydney Smith oddly said, that when Lord John visited the West of England after one of his political defeats on the Reform Bill, the country people thought him of very small stature, which Sydney humorously attributed to these mortifications.

KING BOMBA.

This was the *sobriquet* given to Ferdinand II., King of the Two Sicilies. *Bomba* is the name of a children's game

in Italy, resembling our "prisoner's base;" and as Ferdinand was fond of childish amusements, playing at soldiers, &c., the nickname is traced to this pastime. But a more reasonable cause is the charge against Ferdinand of his having called upon his soldiers to "bombard" his people during one of their insurrections. This is denied; but the book, *Naples and King Ferdinand*, repeats the charge, adding that the King kept crying out, "Down with them! down with them!" though it is added, in a note, that the particular expression was "Bombardare;" "hence," says the author, "arose his well-known sobriquet of *Bomba*."—(*Leigh Hunt.*) The *Dublin Evening Gazette* controverts this interpretation, saying that in Italy, "when you tell a man a thing which he knows to be false, or when he wishes to convey to you the idea of the utter worthlessness of any thing or person, he puffs out his cheek like a bagpiper's in full blow, smites it with his forefinger, and allows the pent breath to explode, with the exclamation, "*Bomba!*"

POPULAR HISTORIC PHRASES.

A valuable feature in the work of Herr Büchmann[1] is the collection of Historic Phrases, with rectifications of many that are attributed to wrong parents, and anecdotes relating to others. The saying that "no one is a hero to his valet" is taken from Madame Cornuel, who had but one talent, and is given to Montaigne, who has ten talents. Louis XIV. may or may not have said, "*L'état c'est moi*," but there is no good authority for it beyond the character of the monarch. "*La parole a été donnée à l'homme pour déguiser sa pensée*" is always ascribed to Talleyrand, but

[1] *Geflügelte Worte; der Citazenschatz des Deutschen Volks.* Von Georg Büchmann. Berlin, 1864.

belongs really to Voltaire. It seems also that "the beginning of the end" is not Talleyrand's, though no other author has been discovered for it; and Talleyrand's "They have learnt nothing and forgotten nothing," occurs in a letter of the date of 1796, written to Mallet du Pan, and published in his correspondence. In like manner, Metternich's "*Après nous le déluge*" was the property of Madame de Pompadour. Nothing is more generally quoted among men of letters than Buffon's sentence, "*Le style c'est l'homme.*" And yet this sentence does not occur in Buffon; nor does the moral which every body draws from it belong to Buffon. What Buffon really says is something very different. After praising a careful style, and declaring that only well-written works will descend to posterity, he adds that knowledge, facts, even discoveries, do not ensure a long life to a work if it is not well written, because facts and discoveries can be easily transplanted into other works, and even gain by a more skilful treatment. "*Ces choses sont hors de l'homme, le style est de l'homme même.*" This does not mean that a man's style is his character, but that his style is all he can contribute of himself—two very different things. It is not surprising that the Count of Artois did not utter the phrase, "*Il n'y a rien de changé, il n'y a qu'un Français de plus;*" but we are amused at being introduced to the actual author in the throes of composition, and at hearing Talleyrand, who presided over the work, tell him that he had only to make a good speech, suitable to the time and the man, and the Prince would believe that he had actually spoken it. Napoleon is more fortunate, as he is left in undisturbed possession of the "one step from the sublime to the ridiculous."

"CAUCUS."

The term *Caucus* is applied to all party meetings held in secret in the United States. It is a corruption of the word *caulkers*; the disguised patriots of Massachusetts, in 1776, having been so called because they met in the ship-yards. The phrase in question has been applied to the political meetings held at the private residences of statesmen; which is conceived to be a singular perversion of its use and meaning. Such gatherings, or receptions, are neither cabals nor secret conclaves; on the contrary, the reporters of several newspapers, without regard to their political aims, are admitted; and the whole proceedings are as freely made known to the outside public as the debates in Parliament. *Caucus* is by no means a pretty, much less a desirable word, to be added to our national vocabulary; but if it be adopted at all, let us at least make a *right* use of it.—*Notes and Queries.*

"POTWALLOPERS."

In the *Gentleman's Magazine*, June, 1852, p. 387, Mr. J. Gough Nichols notices at least three distinct meanings of the verb to *wallop:* first, to *gallop;* secondly, to *drub;* thirdly, to *boil.* This last meaning has been generally received and recognized in explanation of the familiar term *potwallopers.* To *boil* is in Sax. *wealan*, and in Ger. *wallen;* to *boil up*, Ger. *aufwallen*, Old Du. *opwallen.* We here, it has been supposed, transfer the particle from the beginning of the word to the end, as we do in many other instances; so that *opwallen* becomes *wallenop* (to boil up) or wallop. Mr. Nichols is disposed to question this derivation; giving it at the same time as his opinion that the original term was

not *potwalloper*, but *potwaller*, or *potwealer*, which, however, comes to the same thing. Yet, on behalf of the word *potwalloper*, we may urge an independent plea. Potwallopers were not only those recognized constituents who had in some places acquired the right of suffrage by keeping house, and boiling a pot, i. e. maintaining themselves without charitable or parochial aid. The term also included "every poor wretch" who belonged to the parish, and was "*caused* to boil a pot" in order to qualify him as a voter; and this was sometimes done by erecting a thing like a chimney in a field or in the street, where they kindled a fire, on which they boiled a pot! This, it is clear, was something like manufacturing fictitious votes, and voting in a fictitious character. Now, in Old German law-Latin, *walapaus* (*walapa*, *walpor*, *ewalaput*) was a *counterfeit;* strictly speaking, one who for fraudulent purposes *assumed a disguise.* The *potwalloper*, then, may have been originally the *potwalapa* (pot counterfeit); and *potwalapa* may have gradually passed into our vernacular *potwalloper* (pot boiler).

A TRIMMER.

To George Savile, Marquis of Halifax, was this term first applied. Being hereditarily attached to the Stuarts, ambitious, and endowed with brilliant talents, he played an active and successful part in the intriguing reigns of Charles II. and James II. He was the chief of the body to which the expressive name of Trimmers was given. So far, however, as he was attached to any principle, it seems to have been the cause of civil liberty as then understood. He opposed the Non-resisting Test Bill in 1675, as well as, both then and after the accession of James, the relaxation of the tests against the Papists. He opposed the scheme for

excluding the Duke of York from the succession, preferring to limit his authority when the crown should devolve on him. He declined to take part in bringing over the Prince of Orange; but was president of the convention parliament, and strongly supported the motion for declaring the throne vacant. Burnet describes him as punctual in his payments, and just in all private dealings; but with relation to the public, he went backward and forward, and *changed sides so often, that in the conclusion no side trusted him*: he seemed full of Commonwealth notions, yet he went into the worst part of King Charles's reign. He wrote elegantly: one of his works is, *The Character of a Trimmer*.

MRS. PARTINGTON AND HER MOP.

This labour in vain was illustrated by the Rev. Sydney Smith's Speech, at Taunton, October, 1831, in the following passage:—

"The attempt of the Lords to stop the progress of Reform reminds me very forcibly of the great storm off Sidmouth, and the conduct of the excellent Mrs. Partington on that occasion. In the winter of 1824, there set in a great flood upon that town; the tide rose to an incredible height, the waves rushed in upon the houses, and every thing was threatened with destruction. In the midst of this sublime and terrible storm, Dame Partington, who lived upon the beach, was seen at the door of her house with mop and pattens, trundling her mop, squeezing out the sea-water, and vigorously pushing away the Atlantic Ocean. The Atlantic was roused; Mrs. Partington's spirit was up; but I need not tell you that the contest was unequal. The Atlantic beat Mrs. Partington. She was excellent at a slop or a puddle, but she should not have meddled with a tempest."

HAS A CAT NINE LIVES?

The conceit that a cat has nine lives, has cost at least nine lives in ten of the whole race of them; scarce a boy in the street but has in this point outdone Hercules himself, who was famous for killing a monster that had but three lives. Whether the unaccountable animosity against this useful domestic may be any cause of the general persecution of owls, (who are a sort of feathered cats,) or whether it be only an unreasonable pique the moderns have taken to a serious countenance, I shall not determine; though I am inclined to believe the former; since I observe the sole reason alleged for the destruction of frogs is because they are like toads.—*Pope.*

THE WORD "NO."

It is believed by many writers that no word is more frequently omitted by authors, and its absence overlooked by printers, than the important syllable "No." A curious and early illustration of this idea presents itself in an old tract, of which there is a copy in the British Museum Library, "Sir C. Lucas his last Speech," E. $\frac{462}{20}$, which appears to have been published by authority of the Long Parliament, and contains the reply, by "C. R.," one of Fairfax's officers at the taking of Colchester, to the last speech of Sir C. Lucas when about to be shot by the conqueror's order. The knight complains of his sentence, as contrary to the conditions of surrender, which, as he alleged, promised or implied that quarter should be given without reserve. On the other hand, the officer is reported to have said these conditions were, "that you should be rendered to us with (*no*) certaine assurance of quarter, so as

the Lord General may be free to put any of you to the sword." The invaluable little word "No" was, strangely enough, left out of the report of this speech; the context clearly shows what was meant.

AS RICH AS A JEW.

Pegge, the literary antiquary, says: "We are apt to say in a proverbial way 'as rich as a Jew,' but the Jews, take them in general, are not a rich people. There have been always some few among them that were immensely wealthy, and it was from the observation of these that the observation arose." "Upon this," says the editor of the *Book of Table Talk*, 1847, "the learned antiquary is probably mistaken in his explanation; for had the reason been the one which he assigns, namely, the great wealth of a few, it would have been far more natural to say, 'as rich as a lord,' or 'as rich as a duke.' The truth seems to be that as the Jews long monopolised the trades of bill-broker, money-changer, &c., the vulgar, dazzled by the large quantity of specie possessed by such persons, by a very natural mistake confounded capital with income; and because a Jew usurer had more ready money than the first nobleman in the land, they imagined him to be more opulent, though the money constituted the whole capital of the former and only a part of the revenue of the latter."

"AS LAZY AS LAURENCE."

In Prideaux's *Readings in History*, published at Oxford in 1655, it is stated that St. Laurence suffered martyrdom about the middle of the third century, 250 to 260 A.C., in the reign

of the Emperor Valerian, who devised the fifth persecution of the Christians, when Bishop Cyprian, the African pope Stephanus, and many other eminent professors of Christianity, suffered martyrdom, and among them "that famous and resolute champion Laurence, who was roasted on a gridiron." A traditional tale has been handed down from age to age that at his execution he bore his torments without a writhe or groan, which caused some of those standing by to remark, "How great must be his faith!" But his pagan executioner said, "It is not his faith but his idleness; he is too lazy to turn himself." And hence arose the saying, "As lazy as Laurence."—*Notes and Queries*, 3rd S., No. 240.

PHILIPPICS.

This was the name given to the Orations of Demosthenes against Philip, king of Macedon, to guard the Athenians against his crafty policy. They are esteemed the masterpieces of that great orator. Cicero's Philippics cost him his life; Marc Antony having been so irritated with them that when he reached the triumvirate he compassed the murder of Cicero, cut off his head, and placed it upon the very spot whence the orator delivered the Philippics.

BLACK GUARDS.

In all great houses, but particularly in the royal residences, there were a number of mean and dirty dependants, whose office it was to attend the wood-yard, sculleries, &c. Of these (for in the lowest depth there was a lower still) the most forlorn wretches seem to have been selected to carry coals to the kitchens, halls, &c. To this smutty regiment, who attended the progresses, and rode in the carts with the

pots and kettles, which, with every other article of furniture, were then moved from palace to palace, the people, in derision, gave the name of Black Guards, a term since become sufficiently familiar, and never before properly explained.—*Gifford's Notes to Ben Jonson's Plays.*

"FIDDLESTICK."

This exclamation, in our time, mildly expressive of contempt, appears to be taken from an old proverbial expression applicable to any thing new, unexpected, and strange. In Shakspeare's Henry IV. ii. 4, we have "High! Heigh! the devil rides on a fiddlestick; what's the matter?" This is said on the sudden interruption of the hostess by the arrival of the sheriff. In the following passage it is applied to a strange fantastic humour of the principal character:—

> "I must go see him presently,
> For this is such a gig;—for certain gentlemen,
> The fiend rides on a fiddlestick."
> *Beaumont and Fletcher,—Humorous Lieutenant,* iv. 5.

"THE SUN NEVER SETS ON THE BRITISH EMPIRE."

This world-wide phrase was originated, we believe, by that quaint divine Thomas Fuller. In his sketch of the Life of Drake, he says that the Admiral, "though a poor private man, hereafter undertook to avenge himself upon so mighty a monarch, who, as not contented that the sun riseth and setteth in his dominions, may seem to desire to make all his own where he shineth."—*Holy State,* p. 107, edit. 1840.

Camoens, whose *Lusiad* was published thirty-six years before Fuller was born, says of the Portuguese empire that the sun looks upon it when it rises, it still beholds it at midday,

and when it sets it sets behind it. The passage occurs in the eighth stanza of the first canto. A similar idea occurs in Tibullus, liber ii., elegiac xv; and Rutilius says the same of Rome.

In Howell's *Familiar Letters*, we find, "In Philip the Second's time the Spanish monarchy came to its highest cumble by the conquest of Portugal, whereby the East Indies, sundry islands in the Atlantic Sea, and divers places in Barbary, were added to the crown of Spain. By these steps this crown came to his grandeur, and truly give the Spaniard his due he is a mighty monarch; he hath dominion in all parts of the world (which none of the four monarchies had), both in Europe, Asia, Africa, and America (which he hath solely to himself), though our Henry the Seventh had the first proffer made him; so the sun shines all the four and twenty hours of the natural day upon some part or other of his country; for part of the Antipodes are subject to him." As the above letter was written in 1623, Howell applied the same idea to the same monarchy, as did Fuller nearly twenty years later. In a very able book, said to be of transatlantic origin, occurs this passage: "Ancient Rome, whose name is the synonym of resistless power and boundless conquest, could not, in the palmy days of her Cæsars, vie with Great Britain in the extent of her possessions and the strength of her resources. Half a century ago, her great statesman, sketching the resources of her territory, said: 'The King of England, on whose dominion the sun never sets.' An American orator of kindred genius, unfolded the same idea in language which sparkles with the very effervescence of poetic beauty, when he spoke of her as that power whose morning drum beat, following the sun, and keeping company with the hours, encircle the earth daily with one continuous and unbroken strain of the martial airs of England."—

Stanton's *Sketches of Reform and Reformers*. 8vo. Dublin, 1850.

A similar sentiment will be found to pervade a noble and spirit-stirring poem on "the English language" by an American writer, the Rev. James Gilbert Lyons, LL.D., of Philadelphia :—

"It kindles realms so far apart,
That, while its praise you sing,
These may be clad with autumn's fruits,
And *those* with flowers of spring.
It quickens lands whose meteor lights
Flame in an arctic sky,
And lands for which the Southern Cross
Hangs its orbed fires on high," &c.

THE PILLARS OF HERCULES.

The Straits of Gibraltar, which were anciently called the Straits of Hercules, are about twelve miles in extent from Ceuta Point, on the African Coast, and from Cape Trafalgar to Europa Point, on the coast of Spain. This rock and Ceuta opposite were called by the ancients the *Pillars of Hercules*, and in very early ages were regarded by the people dwelling to the east of them as the western boundary of the world.

Hence, the Pillars of Hercules became a sign-board for a small inn near Hamilton Place, on the site of what is now the pavement opposite Hyde Park Corner and the western boundary of the metropolis. Here Squire Western put his horses up when in pursuit of Tom Jones; and here Field Marshal Granby was often found. Hercules Pillars Alley, near St. Dunstan's Church and the western limit of the city, was noted for its public-houses of entertainment, the chief

of which was Hercules' Pillars, where "Pepys supped with his friends after the play was done," and "dined with Tom," having sent his wife home.

LEGEND OF JOSEPH OF ARIMATHEA.

The legendary history of Joseph of Arimathea is connected with the once popular belief in the introduction of Christianity into this island as early as the first century. As the story goes, Joseph of Arimathea received from Pilate along with the body of the Saviour the Holy Grail, or dish used at the Last Supper, into which flowed the sacred blood that streamed from the Saviour's four wounds. A few days after Christ's resurrection the Jews seized and imprisoned Joseph in a windowless dungeon for forty-two years, during which time he was fed without human sustenance by the Holy Grail, which he found miracuously restored to him when he was first thrown into prison. Joseph was at length released by Vespasian, whom he converted and baptized; and when permitted to quit Jerusalem, he took with him the *Grail*, carried inside an ark or box, and passing through France he came into Britain and established the first Christian church at Glastonbury or Avallon, the legendary burial-place of King Arthur.

WHAT IS MUSCULAR CHRISTIANITY?

Some clever wag or wags gathered from Professor Kingsley's novels and essays a presentment of his ideal hero and saint, and named him "Muscular Christian." Mr. Brown closes his lecture on "Wesley's Theology," with a demand for a "Christianity muscular,—morally muscular, gigantic in

its moral strength," in some Wesleyan Methodist sense. He here only expresses the general opinion of the reading world that Mr. Kingsley *is* responsible, in some degree or other, for this singular new term.

"We have heard much of late," Mr. Kingsley says in the beginning of his first sermon, "about muscular Christianity. A clever expression, spoken in jest by I know not whom, has been bandied about the world, and supposed by many to represent some new ideal of the Christian character. For myself I do not understand what it means. It may mean one of two things. If it mean the first, it is a term somewhat unnecessary, if not somewhat irreverent. If it means the second, it means something untrue and immoral." The first meaning may be "a healthful and manly Christianity, one which does not exalt the feminine virtues to the exclusion of the masculine." This is the good meaning. The other is expressed thus by Mr. Kingsley. "There are those who say, and there have been of late those who have written books to show, that provided a young man is sufficiently frank, brave, and gallant, he is more or less absolved from the common duties of morality and self-restraint." This is, of course, the evil meaning.

DIGNITIES AND DISTINCTIONS.

Origin of "King."

It was an important remark of one of the most thoughtful etymologists, Jacob Grimm, that the old Norse word for king, *Konungr* or *Kôngr*, cannot, as was commonly supposed, be derived from the old Norse *kyn*, race, nor the Anglo-Saxon *cyning*, from *cyn*, kin, family. King is an old word common to the three branches of the Teutonic races, not coined afresh in Sweden, England, and Germany—nay, not even coined out of purely German ore. It did not mean originally a man of family, a man of noble birth, but it is in reality the same word, both in form and meaning, as the Sanskrit *janaka*, formed previously to the separation of Sanskrit from German, and meaning originally father,—secondly, king.

Origin of the Crown.

The progress of the Crown, from being a mere circlet of gold to the present form, may be told in a few words.

There is no mention in Scripture of a royal crown, as a kingly possession, till the time when the Amalekites are described as bringing Saul's crown to David. The first Roman who wore a crown was Tarquin, B.C. 616. It was at first a

mere fillet, then a garland, subsequently stuff, adorned with pearls. Alfred is said to have been the first English King who wore this symbol of high authority, A.D. 872. Athelstan (A.D. 929) wore a coronet like the modern earl's. Pope Damasus II. introduced the Papal cap. Thirteen years later, William the Conqueror added a coronet with points to his ducal cap. The Papal cap was not encircled with a crown till the era of John XIX. (1276). Nineteen years afterwards Boniface VIII. added a second crown. Benedict XII. completed the tiara, or triple crown, about the year 1334. In 1386, Richard II. pawned *his* crown and regalia to the City of London for 2,000*l.* The crosses on the crown of England were introduced by Richard III., 1483. The arches date from Henry VII. (1485). The sceptre has undergone as many changes as the crown. Originally it was a staff, intended for the support of the monarch; they who shortened it sometimes turned it into a club, to lay prostrate their people."

ROYAL SIGNATURES.

There has been a good deal of discussion as to which of our English Kings was the first to sign his own name. From the *fac-similes* of national manuscripts, Richard II. would appear to be entitled to the distinction in a document bearing the date of 1386. The first holograph letter in the same collection is from the pen of the Prince of Wales, afterwards Henry V. (1413-22).—*Seton's Gossip about Letters.*

TITLE OF MAJESTY.

The title "Majesty" was constantly applied to Henry VIII., but without superseding other and earlier titles of English royalty. Thus (Froude, vol. iii. p. 53), July, A.D.

1536, Starkey, on behalf of Henry VIII., wrote to Cardinal Pole :—"His Grace supposed his benefits not forgotten, and Pole's love towards his Highness not utterly quenched. His Majesty was one that forgave and forgot displeasure, both at once." Here are the three titles of "Grace," "Highness," and "Majesty," evidently held to be equally consistent within the space of as many lines. Again, p. 272, Sir William Fitzwilliam writes to Cromwell :—"The King's Highness knows," &c. (A.D. 1537; p. 276), the Duchess of Milan says of Henry (A.D. 1538) ;—"She knew his Majesty was a good and noble Prince;" p. 341 (same year)—"I submit myself to the will of your Majesty," Lambert said; and p. 342, Cromwell on the sentence upon Lambert, writes :—"The King's Majesty did sit openly in the hall. It was a wonder to see how princely, with how excellent gravity, and inestimable majesty, His Majesty exercised," &c. . . . "How benignly his Grace essayed . . . and how strong and manifest reason his Highness alleged. . . . his Majesty's high wisdom and judgment." The earlier volumes of Froude's *History* abound in illustrative passages, all of them quoted from original documents.

Shakspeare, in Scene 4, Act 1, of Henry VIII., the Queen says—"Thank your Majesty;" a short time afterwards, Wolsey says—"Please your Highness." Again, in Scene 4, Act 2, Wolsey himself says—"I know your Majesty has always loved me."

It is believed Henry VIII. was the first English sovereign who was styled "His Majesty." The titles of English sovereigns have undergone many changes: Henry IV. was "His Grace;" Henry VI. "His Excellent Grace;" Edward IV. "High and Mighty Prince;" Henry VII. "His Grace," and "His Highness;" Henry VIII., as stated above. "His Sacred Majesty" was the title assumed by subsequent sove-

reigns, which was afterwards changed to "Most Excellent Majesty."—*Notes and Queries*, 3rd S., No. 169.

A KING'S STATUE.

De Quincey, in a note to his article on Milton *versus* Southey and Landor, says: "Till very lately the etiquette of Europe was, that none but royal persons could have equestrian statues. Lord Hopetoun, the reader will observe, is allowed to have a horse in St. Andrew's Square, Edinburgh. True, but observe, he is not allowed to mount him. The first person, so far as I remember, that, not being royal, has in our island seated himself comfortably in the saddle, is the Duke of Wellington." It is a fact, that in Europe none but royal personages have had equestrian statues.

SUCCESSION OF ENGLISH MONARCHS.

There is a prediction preserved by the monkish annalists, which is said to have been delivered in the time of William the Conqueror, as an anathema, or curse; signifying, that no more than three monarchs should ever reign in this kingdom without some violent interruption. William IV. by his accession, was the first that broke the spell, as the following will clearly show. William I., William II., Henry I. Interrupted by the usurpation of Stephen.—Henry II., Richard I., John. Interrupted by Louis the Dauphin.—Henry III., Edward I., Edward II. Interrupted by the abdication and murder of Edward II.—Edward III., Richard II. Interrupted by the deposition of Richard II.—Henry IV., Henry V., Richard III. Interrupted by the usurpation of Henry Richmond.—Henry VII., Henry VIII., Edward VI. Interrupted by the election of Lady Jane Grey, and making King

Henry's daughters illegitimate.—Mary I., Elizabeth. A foreign King called to the crown.—James I., Charles I. Interrupted by the Commonwealth.—Charles II., James II. Interrupted by the abdication of James, and the election of a foreigner.—William III., Anne. Interrupted by Parliament appointing a foreigner.—George I., II., III. Interrupted by the insanity of George III. and the Regency, IV.

PREDICTIONS REALIZED.

English history abounds in instances of the effect produced by the denunciations of the soothsayer. Henry of Richmond unfurled his banner in accomplishment of the saw of the soothsayer, who had declared that the Dun Cow would prosper in England. Changes in the royal dynasty were anticipated as long foretold, and the rude and awful rhyme assisted to feed the fury of the Civil War. Device and tokens, signs and bearings were introduced to blend allegory with heraldry :—

> "When the Beare is muzzled and cannot byte,
> And the Hors is fettered and cannot stryke,
> And the Swanne is sicke and cannot swymme,
> Then shall the splayfoot England winne."

CORONATION BANQUET OF GEORGE IV.

The Coronation Dinner at Westminster Hall, 1822, was a monster banquet, and gives no indication whatever of the King's more refined taste in cookery. As a curiosity, we print the bill of fare of this great feast :—

Hot Dishes.—160 tureens of soup; 80 of turtle; 40 of rice; 40 of vermicelli; 80 dishes of turbot; 40 of trout; 40 of salmon; 80 dishes of venison; 40 of roast beef; 3 barons of beef; 40 dishes of mutton and veal; 160 dishes

of vegetables; 480 sauce boats; 240 lobsters; 120 of butter; 120 of mint.—*Cold Dishes.*—80 of braised ham; 80 of savoury pies; 80 of geese, *à la daube*, two in each dish; 80 of savoury cakes; 80 of braised beef; 80 of braised capons, two in each dish; 1190 side dishes; 320 of mounted pastry; 400 of jellies and creams; 80 of lobsters; 80 of cray-fish; 161 of roast fowls; 80 of house lamb.

Total Quantities.—Beef, 7442 lbs.; veal, 7133 lbs.; mutton, 2474 lbs.; house lamb, 20 quarters; legs of ditto, 20; lamb, 5 saddles; grass lamb, 55 quarters; lamb sweetbreads, 160; cow-heels, 389; calves' feet, 400; suet, 250 lbs.; geese, 160; pullets and capons, 720; chickens, 1610; fowls for stock, 520; bacon, 1730 lbs.; lard, 550 lbs.; butter, 912 lbs.; eggs, 8400.

The Wines.—Champagne, 100 doz.; Burgundy, 20 doz.; claret, more than 200 doz.; hock, 50 doz.; Moselle, 50 doz.; Madeira, 50 doz., sherry and port, about 350 doz.; iced punch, 100 gallons.

Dessert.—The glut of fruit was unprecedented; a gentleman of Lambeth cut 60 ripe pine-apples on the occasion; and many hundreds of pines, remarkable for size and flavour, were sent from all parts of the country; one from Lord Cawdor's weighed 10 lbs., and formed part of the royal dessert.

The expenses of this banquet and the coronation together amounted to more than 268,000*l.* The coronation of King William IV. in 1831, did not cost 50,000*l.*; there was no banquet.

THE QUEENS OF ENGLAND.

The principle of female succession seems to have been indigenous to Britain. Tacitus mentions as a peculiarity of this nation—"*neque sexum in imperiis discernunt;*" and,

though Blackstone is under a slight error in considering Boadicea, who was the widow and not the daughter of the last King, as an instance of hereditary succession, it is clear that the British crown was in those days *inheritable* by females. Tacitus's special mention of Britain, and his silence as to a similar custom among the Germans (whose deference and even veneration for women he nevertheless notices), may lead to a doubt whether the practice was a general one in his time; but it seems, at all events, to have frequently become so, because the exclusion of females from the throne of France, by what is called the Salic law, is admitted to have been a special departure from a general rule: a fortunate one, it must be owned, for France; since while England has had to deplore such a long series of civil wars, arising chiefly out of questions of disputed succession, there is not, that we recollect, any similar instance in the whole history of France.

Indeed, our English annals afford a curious and lamentable amomaly on this subject; for, while the *principle* of female succession has never been denied, it has so happened in *practice*, that from the Conquest to the accession of Mary I., —nearly five hundred years—there is not a single instance in which the female heir was not violently deprived of her regal rights, and generally by the next heir male. Matilda, the only surviving child of Henry I., was dispossessed by Stephen, and after his death passed over by her own son. Philippa of Clarence, and her issue, heirs to the crown on the death of Richard II., were excluded by the usurpation of the next male. Henry IV. and his descendants, who produced those bloody and protracted struggles, called, somewhat inaccurately, the contest of the houses of York and Lancaster, for the Duke of York's only title was as the son of Anne, the daughter of Philippa

of *Clarence.* Elizabeth, only surviving child of Edward IV. was set aside, first by the next male, his uncle, Richard III. and subsequently by Henry VII., who, though he was glad to repair his own illegitimate title by an union with her, never acknowledged her private rights, and affected to transmit her crown to their son Henry VIII., as the heir of the Lancastrian branch, though his real right was as the descendant—through three females and two males—as Lionel of *Clarence.* Fortunately for England, there existed at the death of Edward VI., no one who could advance any claim to the crown, to the exclusion of heirs female; and in the person of Mary was the first time brought into *practice* a principle which was coeval with the monarchy; the disturbances which she and her sister successively met with, arose from questions, not of their *sex*, but of their *legitimacy;* for they were advanced by persons pretending to be *heirs female*, like themselves, and were easily put down. How it might have been if there had been a male competitor may be doubted, though it is probable that the severe lessons inflicted on the nation by the war of the Roses would have taught them to acquiesce in the legitimate line of succession; and that first step being made in the case of Mary, the vigour, glory, and duration of Elizabeth's reign may be said to have fixed and consecrated the ancient theory of the constitution.—*Notes and Queries.*

THE BRUNSWICK DYNASTY.

There is a connexion of the House of Brunswick with the ancient Sovereign of England which is little known, or at any rate, little remembered; and by which our present Queen can trace descent from the Saxon, Norman, and Plantagenet lines, quite irrespective of the Electress Sophia.

Albert Azzo II., of the House of Este, married Kuni-

gunda, daughter and heiress of Guelph II. of the house of Altorf. The issue of this marriage, Guelph, Duke of Bavaria, was the ancestor of Henry the Lion; who married Matilda, daughter of Henry II. of England. This Henry the Lion was a turbulent prince, and being put to the ban of the empire retired to England, where he was hospitably received by his father-in-law. At Winchester, his youngest son William was born. This Englishman, in whose veins flowed the blood of Alfred, of William the Conqueror, of the Plantagenet Earl of Anjou, and of the Kings of Scotland, succeeded to the Brunswick inheritance of his father, and was the ancestor of George I., and consequently of Victoria.

ROYAL ASSENT.

The Royal Assent is as publicly refused as it is publicly given; the refusal being pronounced by the Clerk of the Parliament. The last instance was that of Queen Anne's refusal of the assent to the "Militia of Scotland Bill," on March 11, 1707, when (as it will be seen by the *Lords'* "*Journal*,") Her Majesty was present, the title of the Bill having been read by the Clerk of the Crown, the Clerk of of the Parliament pronounced the Queen's pleasure with regard to the Bill in the ancient form of words,—"La Reine s'avisera." In the speech which the Queen afterwards made to the members of both houses, there is no allusion to her refusal of the royal assent to the Bill in question.

ARMS AND CRESTS.

The Appendix to Tonge's *Heraldic Visitation of the Northern Counties*, in 1530, contains a good many grants of arms from 1470 to 1666. It is remarkable in what a vast majority

of cases the heralds are asked to *find* arms for the petitioners, which they seem to have done with as great care as the kind unofficial heralds who now-a-days volunteer the same good service by advertisement. They were but few, even then, who could bring themselves to confess that they had no arms, and to ask for them as something new. There are also a great many people who, having arms but no crests, ask the heralds to find or insert crests for them. Unwise souls! they did not know that the crest is a comparatively modern addition, and that the absence of a crest was really a sign of the antiquity of their arms.

THE MITRE.

Prominent among the ornaments of the Anglo-Norman period is the Mitre, which was not originally a mark of ecclesiastical dignity, but was worn as a head-dress; it was at first worn as a round cap, deepened in the centre; in the 14th century, the mitre was richly decorated; it is seen on the coins of Canute, and Edward the Confessor. Chains and carcanets can be traced through the Anglo-Norman period, to the reign of Elizabeth.

THE HEIR TO THE THRONE ALWAYS IN OPPOSITION.

Horace Walpole somewhere remarks as a peculiarity in the *Hanover Family* that the Heir Apparent has always been in Opposition to the reigning monarch. The fact is true enough; but it is not a peculiarity in the house of Hanover. It is an infirmity of human nature, and to be found, more or less, in every analogous case of private life; but our political system developes it with peculiar force and more remarkable effect in the royal family. Those who cannot obtain the favours of the father will endeavour to conciliate the good

wishes of the son, and all arts are employed, and few are necessary, to seduce the heir apparent into the exciting and amusing *game* of political opposition. He is naturally apt enough to dislike what he considers a present thraldom, and to anticipate, by his influence over a faction, the plenitude of his future power. This was the mainspring of the most serious part of the political troubles of the last century, and will, we doubt not, be revived, if our present constitution should last so long, whenever a similar occasion for rivalry shall arise in the royal family.

THE HALBERD.

The halberd was called by the Latin writers Allabarda, Aldabaradia, and Aldabaracha ; it is a weapon uniting the bill, glaive, and pike, particularly used by the Helvetians and Germans. Cluverius, in his *Antiquities of Germany*, gives the etymology of this name as follows : "*Halle* quippe est atrium palatii veteri Germanorum sive Celtarum vocabulo, et *Bard* securis." The real etymology of the word, however, is Teutonic, *alle-bard*, i. e. cleave all. This weapon is mentioned in the fifteenth century, but did not come into general use until the middle of the sixteenth. The staff of the English halberd was about five feet in length, made of ash. It was carried by serjeants of infantry until the latter end of the last century, when it was superseded by a spear resembling the halberd with the cross axe omitted.—*The Master of Ordnance.*

THE ENGLISH SUCCESSION.

William and William, and Henry and Stephen,
And Henry the Second to make the First even ;
Brave Richard now comes, then perfidious John,

Third Henry's the next that the sun shines on;
Edward, One, Two, and Three, all successive appear,
Second Richard, fourth Henry in turn disappear;
Fifth Henry of Agincourt, Sixth, a house bird,
Proud Edward the Fourth, and fierce Richard the Third;
Seventh Henry of Bosworth fierce Richard deposes,
Harsh faction dispels and binds Red and White Roses;
Then Henry the Eighth, whom men mostly defame,
Is succeeded by Edward the Sixth of that name;
Queen Mary comes next, then Elizabeth seen,
And James, and poor Charles, for whom pity is keen;
Cromwell Protector, and gay Charles the Second,
Before second James must have their reigns reckoned;
Then William and Mary ascended our throne,
And Queen Anne and George whom we must number one;
George, Two, Three, and Four, then successive are seen,
And William the Fourth serves to herald our Queen,
Victoria, whom God we all ask to ordain
Both peace and contentment, withal a long reign.

Notes and Queries, 3rd S., No. 260.

Amongst the fears that accompanied the death of the Princess Charlotte in 1817 was the apprehension that "a barren sceptre" might pass through the hands of the illustrious family that freed these realms from a despotic sway. That apprehension was dissipated by the subsequent marriages of the Dukes of Clarence, Kent, Cumberland, and Cambridge. It is a remarkable example of the vanity of human fears, that the people who wept, as a people without hope, for the bereavement of Charlotte Augusta, should have realized through her premature death, precisely such a female reign, of just and mild government, of domestic virtues, of generous sympathy with popular rights, of bold and liberal encouragement of sound improvement, as they had associated with her career—perhaps more than they had thought, in that season of disquiet, could ever be realized in a few coming years.—*Miss Martineau; History of England.*

THE TITLE OF CZAR.

It is evident that some, if not many, people entertain the notion that the title of the Emperors of Russia—*Czar*—like that of the national title of the Emperors of Germany—*Kaiser*—is derived from the name *Cæsar*, one of the names of the early Roman Emperors. This is not so as regards the Russian title Czar; that is of Asiatic, and of Tartar, or of Persian origin; and it is supposed to be derived from the *tzars* or *tchars* of the kingdom of Casan. After the Russian monarch John, or Ivan Basilides, had completed the conquest of the kingdom or province of Casan in the sixteenth century, he assumed the title of Czar or Tzar, which has been retained ever since by his successors on the throne of Russia. Before him the Sovereign of Russia took the title of *Welik Knez*, which in Muscov-Sclavonic signifies great prince, great lord, great chief, and which the German nations rendered by great duke. When the Russian Sovereign Michael Theodorowitz, one of the successors of Ivan Basilides, received the celebrated Holstein embassy, he assumed the following titles:—"Great Knez and Great Lord, Conservator of all the Russias, Prince of Wolodmer, Moscow, Novogorod, &c., *Tzar* of Casan, *Tzar* of Astracan, and *Tzar* of Siberia." On this account, therefore, Tzar being a title belonging to these eastern princes, historians, who have written upon the history of Russia and its Sovereigns, contend that the title of *Czar* is more likely to have been derived from the *Shahe*, or *Tsahs* of Persia, than from the *Cæsars* of Rome, of whom the Siberian *Tzars*, on the banks of the Oby, are not likely even ever to have heard.

LEGEND OF ST. GEORGE AND THE DRAGON.

St. George (says the legend), was a knight born in Cappadocia, and once on a time he came to Silene, a city of Africa, near to which was a vast lake. In this lake was a dragon who poisoned the atmosphere with his breath, and to whom the people of the city gave daily two sheep for his food, that he might do them no harm. At length the supply of sheep was exhausted, and the children of the city had to be given two by two to the dragon instead. The victims were chosen by lot, and in course of time the lot fell upon the lovely daughter of the King. (At this point there is a reproduction of the fundamental idea in the old Bible story of Jephthah and his daughter and the classical one of Iphigenia.) The King at first was unwilling to give up his daughter; but upon the fierce remonstrance of his people at his unfairness in violating his own decree, which had already been so fatal in their families, he prayed that he might have an eight days' respite before the sacrifice was made. When the eight days were passed he arrayed his daughter in bridal attire, and she was being led out to the dragon, when St. George appeared, and came running toward them. The knight at once rode against the monster, and with his spear threw him to the ground. Then said he to the maiden, "Give me thy girdle, and bind it about the neck of the dragon, and be not afraid." Having done this the dragon followed her, "as it had been a meek beast and debonnair." The people were alarmed, but St. George bade them only trust in God Jesus Christ, and be baptized, and he would slay the dragon.—*The Legend of Christian Art, Illustrated in the Statues of Salisbury Cathedral.*

BRITISH MISTAKES RESPECTING THE STAR-SPANGLED BANNER OF THE GREAT REPUBLIC.

There is a locality in "York," not far from that dreary-looking building "The Tombs," which is called "The Five Points," indicating, no doubt, the exact number of the spurs upon each of the stars which so fluently dot the national flag of the United States. No one is keenly alive to the fact as your "cute Yankee" that we are not so knowing in this "wrinkle" as we ought to be; and the very urchins have been heard before the picture-shops in the Broadway criticizing the artists wildly for their ignorance in giving the stars more or less points than they should have. Henceforth, then, it is wise to know that no star intended to convey the nationality of the States can be legitimate without the five points; and that *ought* to be a consideration to the satirist who has most of the *star*ring business on his hands.

THE GOLDEN ROSE.

It is a very ancient rite of the Roman Catholic Church that the Pope should, on the fourth Sunday in Lent, bless a Golden Rose, which it is a custom to send to a sovereign, to a celebrated church, or to some eminent personage. If it be not presented to any one, it receives a second benediction the year following. This pious present was substituted for the gold and silver keys, and for the pieces cut with a file from the chains which are said to have bound the hands of St. Peter, which were formerly sent.

The solemn ceremony of blessing the Golden Rose recently took place in the Papal Chapel of the Apostolic Palace at Rome, of which the following are the details. A Cardinal

priest said mass, and the "General" of the Carmelites delivered a sermon in Latin. The golden rose was blessed by the Pontiff himself, who pronounced a prayer, in which the Saviour was described as "the flower of the fields and the lily of the valleys." The Pope consecrates the rose with balm, sprinkles on it powdered musk, makes the sign of the cross over it with incense, and then deposits it on the altar, where it remains during the mass. This ceremony is very ancient. From the beginning the custom has been to present the rose to some Catholic Prince or Princess; the Pope delivering it in person, saying:—"Receive this rose, the symbol of Jerusalem militant and Jerusalem triumphant, which shows to all Christians that the fairest of flowers is the joy and the crown of the saints. Receive it, beloved, noble, powerful, and virtuous son, that our Lord Jesus Christ Himself may ennoble you, like to a rose planted on the border of a running stream. May God, thrice holy throughout all eternity, grant you this grace, out of His abundant mercy and bounty! Amen." In the fifteenth century consecrated roses presented to the Pope were placed over the confessionals at Rome, to denote secrecy, the rose being the emblem of silence: hence the common phrase "*sub rosa*."

CHANGE OF NAME.

An ancient rural road between Stamford Hill and Hornsey has had its name altered from Hanger Lane to St. Anne's Road, because the inhabitants fancied that people used to be *hanged* there. Now, hanger means a wood hanging on the side of a hill. Cobbett, in his *Rural Rides*, thus accounts for the name:—"These hangers are woods on the sides of very steep hills. The trees and underwood hang, in some sort to the ground, instead of standing on it. Hence

these places are called hangers." The word often occurs in composition in the southern and western counties, a wood being called Birch-hanger or Beech-hanger, according to the prevalent tree. Then there is Piccadilly:

> "Piccadilly, shops, palaces, bustle, and breeze,
> The whizzing of wheels and the murmur of trees."

as Mr. Locker sings. The etymologists of St. Anne's Road would decide at once that it gets its name from *peccadillo*; and who can tolerate such a thought in these immaculate days? No; let Piccadilly be re-named. Those who are interested in the doubtful etymology of that word *Piccadilly*, may like to know that among the Chiltern hills, not far from Chequers Court, the seat of Lady Frankland Russell, there is a conical hill, which from time immemorial has been called Piccadilly.—*From the Echo journal.*

BOOK AMATEURS.

De la Rive contrived to catch the shades of the appellatives necessary to discriminate book amateurs, and of the first term he is acknowledged to be the inventor.

A *bibliognoste*, from the Greek, is one knowing in title-pages, and colophons, and in editions, the place and year when printed, the preface whence issued, and the *minutiæ* of a book.

A *bibliographe* is a describer of books and other literary arrangements.

A *bibliomane* is an indiscriminate accumulator, who plunders faster than he buys, cock-brained, and purse-heavy.

A *bibliophile*, the lover of books, is the only one in the class who appears to read them for his own pleasure.

A *bibliophe* buries his books, by keeping them under lock, or framing them in glass cases.

WHO ARE ESQUIRES?

The present use of the distinction "Esquires," conveys not the remotest idea of its origin, or appropriation, in past ages. The esquire originated in chivalric times, when the sons of gentlemen, from the age of seven years, were brought up in the castles of superior lords—which was an inestimable advantage to the poorer nobility, who could hardly otherwise have given their children the accomplishments of their station. From seven to fourteen, these boys were called pages or varlets; at fourteen, they bore the name of esquire. They were instructed in the management of arms, in the art of horsemanship, in exercises of strength and activity, so as to fit them for the tournament and battle, and the milder glories of chivalrous gallantry. Long after the decline of chivalry, the word esquire was only used in a limited sense, for the sons of peers and knights, or such as obtained the title by creation, or some other legal means. Blackstone defines esquires to be all who bear office or trust under the Crown, and who are styled esquires by the King in their commissions and appointments; and, being once honoured by the King with the title of esquire, they have a right to that distinction for life.

COCKADES, AND WHO MAY USE THEM.

This small social question has been fully discussed in some twenty communications to *Notes and Queries*, but has not yet been fully and satisfactorily answered. Mr. John Wilson Croker said: "The cockade was merely the knot of the riband that served to *cock* the broad-flapped hat worn by military men in the seventeenth century, and derives its name from that circumstance. The badge, favour, or

cockade of Charles I. was of scarlet; but upon the restoration of Charles II. white was assumed, derived from the *white* rose, the badge of the House of Stuart; and that being also the badge of Roland, it became doubly identified with the Stuarts from the marriage of the Old Pretender with the Princess Sobieski. We believe a *white* rose is still worn on the 10th of June by some enthusiastic admirers of the fallen dynasty. An orange cockade was the badge of the House of Orange, and the black cockade that of the House of Hanover. The black and white cockades, it will be remembered, are contrasted in *Waverley*, and an old Scotch song, speaking of the battle of Sherra-Muir, describes the English soldiery as—

"The red-coat lads wi' black cockades."

The black cockade being recognized as the badge of the House of Hanover, it will be seen how it came to be worn by the servants of the officers of the Army and Navy. Thus much for the origin of the black cockade.

The next question—who are entitled to place cockades in the hats of servants, seems involved in considerable obscurity. It was formerly understood to be limited to the servants of all gentlemen holding the rank of field officers; and as their servants were for the most part soldiers, the cockade preserved its military character, but it is clearly not so limited in practice at the present time. We may here state, on the best authority, that no orders regulating the use of cockades are known to exist. With reference to the question as to the right of volunteer officers to give cockades to their servants, now frequently agitated, precedent is against it, as it is recorded that the servants of the officers of the Old City Light Horse did not wear them; but, on the other hand, it is stated that the manner in which volunteer officers are recog-

nized in recent Acts of Parliament gives them the same privileges in this respect as officers of the regulars.—*Notes and Queries*, 4th S., No. 6, 1868. We have been informed on official authority that the servants of Deputy-Lieutenants of counties are entitled to wear black cockades in their hats.

VALUE OF HERALDRY.

In the study of heraldry, readers are cautioned against the Scylla and Charybdis of the heraldic inquirer, the absurd and misdirected enthusiasm of the champions of the art, and the undeserved contempt of its depreciation. By the latter it has been stigmatized as "the science of fools with long memories." It should rather be designated as a science which, properly directed, would make fools wise. It is a key to history which may yet unlock stores of information. At present its most learned professors have studied the art itself more than the use which may be made of it. They have wasted their time and their learning upon idle controversies and still more idle speculations. A mysterious signification has been given to nearly every charge and tincture known in armoury, and a different one by nearly every writer upon the subject. The names of the ordinaries and colours have been derived from every sort of object and through every known language, without one fact having been elucidated on which we can depend. Even the word *blazon* has been hotly claimed as Arabic by some disputants. It is generally derived from the German *blazen*, to blow or sound a horn or a trumpet, such being usually the practice before proclaiming the style or arms of any personage on his arrival in the camp, the city, or the banqueting-hall. The term, however, was soon applied to the proclamation itself, and finally used as synonymous with description generally; thus

we find in the old book on hunting written by Jacques de Fouilloux, and presented to Charles X. of France, the description of the hare entitled *La Blaison du Liévre.* To spread the fame or disgrace of any person was also to blazon it. In the Chronicle of Louis I., Duke of Bourbon, the Knights of the Order of the Crown are commended not to suffer any person to defame (blazonner et médire) the ladies.

It is curious to find an amateur herald-painter rating lowly Egyptian antiquities : this was done by Philip Absolon, who threw aside the Catalogue of Salt's Collection of Egyptian Antiquities with disdain, declaring them to be "stuff," prefixing a profane superlative which we had rather not repeat. Now, heraldry is thought to have originated in the necessity for distinguishing, by some outward sign, amidst the confusion of battle, the principal leaders during the expeditions for the recovery of the Holy Land. But nothing is absolutely known concerning it beyond the fact that the middle of the 12th century is the earliest period to which the bearing of the heraldic devices, properly so called, can be traced ; and the commencement of the 13th the time about which they became hereditary.

WHAT IS FREEMASONRY?

In the Middle Ages scientific knowledge was chiefly confined to the clerical orders, and the "movable societies of architects and workmen," styled Masonic or Freemasonic Lodges, usually including among their directors, or "masters" ecclesiastics of cultivated mind, deftly skilled in geometry and those arts on which depend structural stability, harmony of proportion, and elegance of design. Such were the builders of our grand old cathedrals, and of nearly all the fortified palaces of the feudal barons of the Middle Ages.

William of Wykeham, Bishop of Winchester, and the munificent restorer of its venerable minster, was, perhaps, the last dignified ecclesiastic connected with the masonic fraternity in England. Some twenty years after his decease, the arbitrary interference of the lodges with the wages of labour excited the alarm of the Government, already predisposed by suspicion and jealousy of a widely-extended and irresponsible affiliation, bound together by secret oaths of reciprocal obedience and protection; and in 1423 an Act of Parliament (3 Henry VI. c. 1.) was passed, prohibiting "the chapiters and congregations of Masons in tyled lodges," on pain of "being judged for felons," or punished in the mitigate penalties of "imprisonment, and fine, and ransom, at the King's will."

This seems to have been the first definite step leading to the substitution of modern *speculative* Freemasonry for the primitive *scientific and operative* craft; but the change was slowly effected, and up to a comparatively late period the industrial character of the ancient lodges was significantly continued in the professional selection of masters and wardens. For example, Sir Christopher Wren, when deputy Grand Master (afterwards Grand Master) of England, nominated as his wardens Cibber, the sculptor, and Strong, his own master-mason of St. Paul's. However, the city Guild sturdily claimed then, *as now*, the only genuine, legitimate succession to the Freemason Lodges of the Middle Ages. Stow enumerates them among the trades of London, "the company of Masons, otherwise termed Freemasons, of ancient standing and good reckoning." The scientific builder (architect of our time) was, up to the beginning of the sixteenth century, indifferently styled Freemason, Chief Mason, or sometimes simply Mason. Thus, Henry de Teneley, the lay masonic associate of William of Wykeham, and remodeller

of Westminster Hall, was "Master Mason" to three successive Kings: Edward III., Richard II., and Henry IV.

A secret association, combining, like the Freemasonry of the middle ages, scientific attainments with utilitarian results, is not possible in our enlightened age of knowledge and freedom; and a glance over the names of the "Masters" of the mystic craft will not tend to convince the thoughtful inquirer that there is any extraordinary acquisition of wisdom and virtue communicable by initiation.—J. L., *Notes and Queries*, 3rd S., No. 720.

The connexion between the operative Mason and those whom, without disrespect, we must term a convivial society of good fellows, who, in the reign of Queen Anne, met at the Goose and Gridiron, in St. Paul's Churchyard, appears to have been finally dissolved about the beginning of the eighteenth century. The theoretical and mystic—for we dare not say ancient—Freemasons separated from the Worshipful Company of Masons and Citizens of London about the period above-mentioned.

At the meeting of the British Association, in 1870, the Rev. G. A. Poole denounced as a fallacy the superstition that the Freemasons of the Middle Ages have any connexion with modern Freemasonry. They are of no greater authority, he said, than the other guilds; and he repudiated the notion that modern Freemasonry has any title to take part in the religious ceremony connected with the laying the foundation of a church, when they are not in reality masons at all.

The legend that every one is supposed to know runs to the effect that the four children of Lamach, and his two wives, Ada and Sella, founded the beginning of all the sciences in the world. The eldest son, Jabal, pursued the science of geometry, and abandoned his flocks and herds to build with stones and trees; his brother Jubal founded the

science of music; his brother Tubal Cain founded smithcraft in all metals; and his sister founded the craft of weaving. Having a foreknowledge of the punishment about to fall upon mankind, they engraved their sciences on two stones, so that they might not be lost when the "vengeance for synn" came. One of these stones was of marble, in the belief that it would not burn if fire consumed all else upon the face of the earth; the other was "clepped laterns," supposed not to be able to drown or sink in any water, if a flood should be the means of destruction. After the deluge, the great-grandson of Noah found one of these stones, and saw the science on it, and taught it to other people. "And at the making of the Tower of Babylon there was masonrye first made much of." Nimrod was a mason as well as hunter, it seems, and fond of his science, or, as we should now say, trade. And when the city of Nineveh and other cities in the East were to be built, he sent his cousin, the King of Nineveh, threescore of masons to assist him. We quote the legend:—"And when he sent them forth, he gave them a charge on this manner. That they should be true each of them to other, and that they should love truly together, and that they should serve their lord truly for their pay; soe that the master may have worshipp, and that long to him. And other moe charges he gave them. And this was the first tyme that ever mason had any charge of his science." From this little band of masons, bound together as strangers in a strange land, possessed of the knowledge of a craft that was beyond the understanding of the dwellers in tents, according to this story, came Freemasonry.

So far this legend, with its patriarchal belongings, and surroundings, and discrepancies, its clink of pre-historic tools, on pre-Noachian tablets, and sight of Tyrian shipmen, and scent of cedarn forests.

PARLIAMENTS NICKNAMED.

Our legislative assemblies have been distinguished by various nicknames. Henry the Fourth having called his Parliament together, that they might grant him a supply, they advised him to take one from the clergy, who were wealthy, and did little good with their riches. The King refused, and the clerical gentlemen laughed at the senate of dunces, or "the Illiterate Parliament," as the assembly was styled by them, in their satisfaction at escaping a levy. But the Illiterate Parliament, was not the only one which received a name from some peculiarity distinguishing it. In 1426, the Parliament, which met at Leicester, was called the "Parliament of Bats and Clubs." The Members had been prohibited from carrying weapons; but, as protection was only the more necessary, the noble lords and honourable gentlemen went down to the House, with a crowd of servants at their heels, well armed with bludgeons and similar ugly offensive or defensive means.

Then we had the "Spurless Parliament,"—a title derived from an order of Elizabeth's Speaker, that Members should not be allowed to enter the House with spurs on their boots. As such appendages to manhood were then the prevailing fashion, the prohibition excited the disgust of the younger senators; but this feeling availed nothing, and the law was enforced more strictly than it was in cathedrals, where a small fine of "spur-money" enabled the fine gentlemen to jingle away up to the very altar. The "Long Parliament" is famous, less perhaps for the period of its session than for the celebrated act by which it declared the uselessness of the House of Lords. The "Short Parliament," of an earlier date, transacted even more serious work in a much briefer space; for, in a single session of one day, of the

year 1399, it formally deposed Richard the Second, and established the right of the people, by their representatives, to change the line of succession to the Crown. The "Rump Parliament" effected similar ends, by voting the Trial of Charles the First; and the two "Convention Parliaments,"—so called because they convened without the authority of the King's writ,—achieved objects quite as effective. The first, in 1660, voted the Restoration of Charles the Second; and the other, in 1688, after an examination of the word "abdication," which would have done honour to all the dictionary-makers of the French Academy, voted James the Second out, and William and Mary in, by the small majority of a couple of votes.

A young poet, with smart audacity, pointed his wit at the Members of the first Parliament of George the Third, picturing the Houses as a "Parliament of Beasts," to which King Lion went down to ask supplies. These were not to be procured but through taxation:—

> "Now, what to tax was the affair:
> It could be neither hides nor hair."

Thereupon, the sleek and respectable peace-Member of his day, the Tiger, proposes that a tax shall be laid upon vices generally, and that each man shall fix the amount to be levied upon his neighbour. To this proposition, the ponderous Elephant objects, with a thundering "No!"—and, "A shorter, surer way to go," he suggests an impost on—

> "The virtues, and let each declare
> His own stock of 'em; 'tis but fair.
> And you shall find, or I'm a dunce,
> Th' Exchequer will be fill'd at once."

The satire was plentifully flung at Honourable Gentlemen who had but slender connexion with honour. The pro-

tection rendered to such representatives was excessive; more than half-a-century elapsed before even a partial remedy was supplied. It was not until 1812 that bankrupt Members of the House of Commons were declared to be liable to a Bankruptcy Commission, and disqualified from sitting till their creditors had been "satisfied." In the earlier times, money questions were otherwise dealt with. When William the Third was King, a coinless and conscienceless Member had only to make himself a really troublesome opponent, in order to obtain at least some portion of what he lacked. The rule was to silence such Members by bestowing on them place and pension: King William himself was wont to designate this as the true art of "Making a Parliament."

Some Parliaments have passed silly enactments, but some have been famous for passing none at all. In the Parliamentary Session of 1674, not an Act was agreed to. Nevertheless, a vast amount of brawling occurred, and a greater amount of money was consumed;—200,000*l.* is mentioned as the sum expended in bribing the Members, who agreed upon nothing but being at variance. The greatest result which ever followed one of these Parliamentary storms was when the Commons, in dire wrath at the Lords for altering an impost on sugar, declared, once and for all, that the Peers never possessed, and should never exercise, the right to change or modify any aid or tax passed by the Commons.—*Abridged from the Athenæum.*

SALE OF SEATS IN PARLIAMENT.

The origin of this abuse is thus explained:—The smaller boroughs having been from the earliest period under the command of neighbouring peers and gentlemen, or some-

times of the Crown, were first observed to be attempted by rich capitalists in the general elections of 1747 and 1755; though the prevalence of bribery in a less degree is attested by the statute-book, and the journals of Parliament from the Revolution, it seemed not to have broken out till the end of the reign of George II. The sale at least of seats in Parliament, like any other transferable property, is never mentioned in any book that the writer remembers to have seen of an earlier date than 1760. The country gentlemen had long endeavoured to protect their ascendancy by excluding the rest of the community from Parliament. This was the principle of the Bill, which, after being repeatedly attempted, passed into a law during the long administration of Anne, requiring every Member of the Commons, except those for the Universities, to possess, as a qualification for his seat, a landed estate, above all incumbrance, of 300*l.* a year. The law was, however, notoriously evaded; and was abolished by Act of Parliament in 1858.

HISTORY OF THE DRAGON.

Marryat, in his *History of Pottery and Porcelain*, says :— "The origin of the dragons and similar figures depicted upon the Chinese as well as the Egyptian pottery is a mystery. The Chinese carry back the origin to the time of Fuh-he (B.C. 2962), who is supposed to have seen a dragon issue from a river in the province of Honan, and it was then adopted as the national standard. It is this dragon (Lang) which is yearly honoured by the 'Feast of Lanterns.' Some writers suppose the dragon to be a symbolical representation of the principle of evil, which was worshipped by the ancient Chaldees, and found its way from thence into China and other countries, even to the New World, where their religion

extended; and, from being first used as a symbol, came in time to be considered as a reality. Christian painters seem to have literally adopted this idea, as in the pictures of St. Michael, who is represented as having felled to the ground and fixed with his lance a dragon, which, symbolical of the enemy of the human race, was vomited from the infernal pit. In the Romish Church, on Rogation Sunday until a late period, a large figure of a dragon was carried in procession, being considered an emblem of heresy. The devil, it will be recollected, is frequently called 'the dragon' in Scripture. The prevalence of dracontic ornaments on ancient sculpture in England of the Saxon or early Norman period, as also in Ireland, as well as the serpent ornamentation of the Northern antiquaries, deserves notice. Possibly the origin of the former may have been Oriental. On the other hand, some writers consider the dragon to be no mere legend, and refer to the fossil remains of the Saurian tribe, which, allowing for some exaggeration and embellishment, may be considered of the same race."

A Correspondent of *Notes and Queries* asks if the earliest delineation is "the Dragon Standard," in the Bayeux Tapestry.

It is remarkable that both Cornwall and Brittany should have those twin St. Michael Mounts guarding (as it were) their coasts. Has the establishment of those churches any connexion with a conquest achieved by Christianity over the serpent worship which prevailed in those parts, signs of which may to this day be traced on both sides of the Channel?

The earliest delineations of the dragon partook chiefly of the character of a serpent, having generally a long serpentine tail. In the early figures of the dragon, two legs were much more common than four.

There is a picture of a sea-dragon (*Draco marinus*) in an edition of Dioscorides of the date 1543. But it has no legs apparently; only two pairs of wings and a long tail cleft at the tip, and set with a row of poisonous thorns. There is a strong horn, too, between its eyes. If a sea-dragon were but the tadpole of a land-dragon, of course the tail would in that case be exchanged for *two pairs of legs* in due course, after the orthodox tadpole fashion.

AN UNFORTUNATE LIKENESS.

On Napoleon's return from Elba in 1814, Isabey, the eminent French miniature-painter, repaired to Paris and propitiated the Emperor by presenting him with a miniature of his son, which he had just painted at Vienna. The restoration of the Bourbons brought no loss of fortune to Isabey; but a picture which he exhibited at the Salon in 1817, of "A Child playing with Flowers," caused some sensation among the Parisians, from the child, who was holding up a bunch of forget-me-nots, bearing a striking resemblance to the Young Napoleon. The *Constitutionel*, having ventured to make a pointed allusion to the likeness, received a warning from the police.

LAWS AND CUSTOMS.

Marriage of First Cousins.

A Correspondent of *Notes and Queries*, 3rd S., No. 245, writes: "The state of the case with regard to the marriage of near relations I believe to be this—that these unions may be consummated for one or two generations without any, or any perceptible, deterioration in the race; but that if the same were continued for several generations a degeneracy would inevitably ensue. I have heard it said (I know not with what truth) that the late Lord Rivers but one had bred his greyhounds 'in-and-in' for so many years, that at last, though they were beautiful, and evidently high-bred dogs, they could not catch a hare. I understand that an agriculturist may with impunity sow the same wheat on the same farm for two or three years; but that if he persists in the practice longer, he will not find the experiment profitable. Hence, the Yorkshire seed-wheat is in request in Hampshire, the Isle of Thanet barley in Dorsetshire, &c. I remember many years ago seeing a person who was said to be the son of a certain nobleman by his (the nobleman's) half-sister. He was a well-grown and handsome young man. But this was a case of only a single experiment. I believe a popular mistake is still prevalent in some quar-

ters, that though marriages between first cousins are lawful, those between second cousins are not. It seems admitted that the repeated *crossing* of Celtic, Saxon, Norman, and Danish blood has improved the British nation to the present state."

THE ROYAL MARRIAGE ACT.

The marriage of Royalty with a subject, though common enough in some previous centuries, has been illegal during the last 100 years, except the Royal personage intending to contract such a marriage has received for it the special sanction of the Sovereign. This was stringently laid down in what is known as the Royal Marriage Act (12 George III., cap. 11), which was passed in 1772, at the instance of King George III., who was indignant at the marriage of his brother, William Henry, Duke of Gloster, in 1766, with the widow of Earl Waldegrave, and illegitimate daughter of Sir Edward Walpole. His brother, Henry Frederick, Duke of Cumberland, in like manner had offended the king by his marriage, in 1771, with Lady Anne Luttrell, daughter of the Earl of Carhampton, and widow of Mr. Christopher Horton, of Catton Hall, Derbyshire. It is well known that the late Duke of Sussex braved his father's displeasure, and, in defiance of that enactment, went through the ceremony of marriage with the late Lady Augusta Murray, second daughter of John, fourth Earl of Dunmore, first at Rome in April, 1793, and again at St. George's, Hanover Square, after the publication of banns, on the 5th of December following. His Royal Highness, having been left a widower, married, secondly, Lady Cecilia Letitia Buggin, a daughter of Arthur, second Earl of Arran, now Duchess of Inverness. In the like manner George IV., while Prince of Wales, is said to have contracted a secret marriage with the celebrated Mrs.

Fitzherbert; but in none of the above cases was the Royal sanction given to the union. In the previous century King James II. had married as his first wife Lady Anne Hyde, daughter of the Lord Chancellor Clarendon; but previously to that time no member of the Royal Family of England, strictly speaking, had contracted a marriage with a subject since the reign of Henry VIII. In February, 1870, her Royal Highness the Princess Louise Carolina Alberta, sixth child of Queen Victoria, gave her hand in marriage to Lord Lorne, the eldest son of the Duke of Argyll.

IRREGULAR MARRIAGES IN SCOTLAND.

The law of Scotland, so far as it relates to irregular marriages, is an outrage on common decency and common sense. If the language in thus describing it is thought too strong, the language of a judicial authority can be referred to. Lord Deas delivered a recent judgment of marriage in Scotland, from the bench, in these words:—"Consent makes marriage. No form or ceremony, civil or religious; no notice before, or publication after; no cohabitation, no writing, no witnesses even, are essential to the constitution of this, the most important contract which two persons can enter into." There is a Scotch judge's own statement of the law that he administers! Observe, at the same time, if you please, that we make full legal provision, in Scotland, for contracts affecting the sale of houses and lands, horses and dogs. The only contract which we leave without safeguards or precautions of any sort, is the contract that unites a man and a woman for life. As for the authority of parents, and the innocence of children, our law recognizes no claim on it either in the one case or in the other. A girl of twelve and a boy of fourteen have nothing to do but to

cross the Border, and to be married—without the interposition of the smallest delay or restraint, and without the slightest attempt to inform their parents, on the part of the Scotch law. As to the marriages of men and women, even the mere interchange of consent which, as you have just heard, makes them man and wife, is not required to be directly proved; it may be proved by inference. And, more even than that, whatever the law for its consistency may presume, men and women are in point of fact held to be married in Scotland, where consent has never been interchanged, and where the parties do not even know that they are legally held to be married persons.—*Man and Wife, by Wilkie Collins.*

MORGANATIC MARRIAGES.

Dr. W. Bell has communicated to *Notes and Queries*, 3rd S., No. 116, a paper, wherein he says: "For *Morganatic*, the best, in fact, the only solution is found in the derivation of the word. When in the arid deserts of Arabia the parched traveller is mocked by the optical delusions of running streams and green meadows; these the Italians call *Fata Morgana*, the delusions of the Morgana. Something thus delusive is a Morganatic marriage. For though it involves no immorality, and has always the full sanction of the Church, it is, as regards the wife and children, an illusion and a make-believe. They do not enjoy the rights of the husband, if a sovereign prince, nor take his title; and it is only among sovereign princes that the practice obtains. The children have only the rights of the mother, unless she is *ebenbürtig*, or, as is expressed in the closing act of the Treaty of Vienna, 1815, *d'une naissance égale avec les princes souverains*, or those in succession to become so.

"It was, therefore, a prudent arrangement for princes who

preferred the claims of natural affection to those of ambition, to form a Morganatic marriage, which would reconcile the duties of their station with their social wishes. In this manner, after the death of his first wife, the Princess of Mecklenburg-Strelitz, Frederic William III., father of the present and previous King of Prussia, was enabled to follow the dictates of his affection for the Countess of Liegnitz, who was received by all his family as a true wife, and still continues to enjoy their respect. In a similar manner, the last King of Denmark associated to himself and ennobled the Countess Damer. Nor would, in our country, the union of the late Duke of Sussex with the Duchess of Inverness be dissimilar. The social position of all three families was affected in no disreputable manner by such a connexion, but they could not attain the full rights of marriage or the civil state of their husbands, because they were not *ebenbürtig* or *de naissance égale.*"

HEIR-LOOMS.

Heir-looms are such goods and personal chattels as, contrary to the nature of chattels, go to the heir by special custom along with the inheritance, and not to the executor of the last proprietor. They are principally such things as cannot be removed without damage to the inheritance, as chimney-pieces, fixed tables, &c. Deer in an authorized park, fishes in a pond, deeds, charters, and court-rolls, together with the chests in which they are contained, are heir-looms. And so it seems are journals of the House of Lords in the possession of a peer. By special custom, in some places, carriages also, and household implements, may be heir-looms.

The termination "loom" is of Saxon origin, in which

language it signifies a limb or member; so that an heir-loom is nothing else but a limb or member of the inheritance. Chattels are sometimes directed by testators to go to the heir, together with the inheritance, as heir-looms; and, though it is the duty of the executors to carry the intention into effect so far as they can, yet the direction does not affect the rights of creditors, neither can it effectually prevent the devolution of the chattels according to their real nature.

JUDICIAL COSTUME.

The judicial costume now worn upon the Bench scarcely varies from that worn by the judge of the time of Charles II.: the wig was an innovation of this reign. The judges previously wore a coif, or close skull cap of velvet, which they had worn for three centuries, as we see in the portraits of Judges Hale and Coke. The last relic of the coif appears in the small circular piece of black silk that forms the crown of the present wig. The *black cap*, worn by the judge in passing sentence of death, and placed on the crown of the wig, is merely a small loose cassock indicative of the priestly character of the original office of judge. The fur with which robes of the judges are trimmed originally designated the rank and position of the wearer.

THE COURT OF PIEPOUDRE.

In Old Market Street, Bristol, beneath the pillars which support the front of the Stag and Hounds tavern, is annually commenced the Court of Piepoudre in the open air and with great ceremony on the 30th of September. It is believed to be as old as the reign of King Alfred, by whom it is said it was established. Hither come the registrar of the Tolzey

Court in procession, attended by a body of policemen, bailiffs, &c. After the first day the court is adjourned to the office of the Tolzey Court, where it sits for fourteen days. On the last day the sitting is again held in the open air as on the day of commencing the Court, which is then closed until the next 30th of September. Before proceeding to business the members who officiate partake of toasted cheese and metheglin, a kind of refreshment which marks the remotely British antiquity of this branch of civic jurisdiction.—*Notes and Queries*, 3rd S., No. 214.

The Court of Piepoudre for Bartholomew Fair was held at the Hand and Shears public-house, corner of Middle Street, Cloth Fair, almost until the abolition of Bartholomew Fair.

THE RULE OF THE ROAD AND THE FOOTPATH.

How long has the Rule of the Road been recognized that in riding you keep to the side of the road at your left on meeting any horse or carriage? The rule of the footpath, which happens to be just the reverse, namely, that you keep to the road at your right, may be traced up to the jubilee in 1300, when, in consequence of the vast numbers of pilgrims who had flocked to Rome, the Pope, Boniface XIII., directed, that, to avoid confusion, all who visited St. Peter's, in crossing the Bridge of St. Angelo, should take that side of the bridge which was at their right.

These rules, it is believed, are now observed in most *civilized* countries, though often violated either through ignorance or inattention. The following lines will serve to impress them on the memory:—

"The rule of the road is a paradox quite,
In riding or driving along;
If you keep to your left you are sure to be right,
If you keep to your right you'll be wrong.

"But in walking, a different custom applies,
And just the reverse is the rule;
If you keep to the right, you'll be right, safe, and wise;
If you keep to the left, you're a fool."

Notes and Queries, 3rd S., No. 225.

In Belgium, Germany, and most parts of Switzerland, the French rule of the road prevails. In the cantons of Switzerland, next Italy, and in Italy itself, they drive and ride as in England, passing right arm to right arm; walking, pass left arm to left arm, with the obvious reason of preventing umbrellas, or whatever they carry in the right hand, from clashing. The French plan of one side for walker, rider, and driver is probably the best. All should pass meeting left arm to left arm and overtaking to the left. The English rule certainly leaves the whip-arm free to a coachman who has passengers on his driving-box, and enables him to look at his wheels, which no one worth calling a coachman ever does, and a coachman's place is properly in the middle, not on either side of the box, and in advance and clear of his passengers on either hand.—*Notes and Queries*, 3rd S., No. 232.

How the Habeas Corpus Act was carried.

It has been well explained by Mr. Hallam, that this Act did not enlarge an Englishman's liberties: it provided better and greater securities for the enjoyment of liberties already sanctioned by law. "It was not," to borrow Mr. Hallam's language, "to bestow an immunity from arbitrary imprisonment, which is abundantly provided in Magna Charta (if, indeed, it were not more ancient), that the statute of Charles the Second was enacted; but to cut off the abuses by which the Government's lust of power and the servile subtlety of crown-lawyers had impaired so fundamental a privilege." The best commentary on its efficiency is a speech of the

Duke of York to Barillon, that no Government can exist where the law prevents any man from being kept in prison without trial more than a day. There appears to be good reason to believe that the Habeas Corpus Act was passed on the last day of the session by a mistake and a trick. There had been, at the last, differences between the Lords and the Commons as to amendments introduced into the Bill of the Lords, and a division was taken in the Lords, on the day of the prorogation, on the question whether the Lords should then immediately agree to a proposal of the Commons for a free Conference. The question was carried in the affirmative. Had it not been then so carried, the Bill would have been lost. Bishop Burnet relates this story: "Lord Grey and Lord Norris (Norreys) were named to be the tellers; Lord Norris, being a man subject to vapours, was not at all times attentive to what he was doing; so a very fat Lord coming in, Lord Grey counted him for ten as a jest at first; but seeing Lord Norris had not observed it, he went on with this misreckoning of ten; so it was reported to the House, and declared that they who were for the Bill were the majority." Incredible as this story would at first sight seem, it derives support from an entry in a manuscript journal of the Lords, that the numbers in the division were fifty-seven and fifty-five, making in all a hundred and twelve, while the journals record the presence of only a hundred and seven Members that day. Five more, therefore, were made to vote than the total number of Peers in the House at any time of that day. Mr. Martyn improves the story by telling that, when the numbers were reported, the opponents of the Bill showed surprise, and that Shaftesbury, seeing that there was a mistake, immediately rose, and made a long speech on some other subject, and several Peers having gone in and come out while he was speaking, it was impossible to re-tell the House

when he sat down.—Christie's *Life of the First Earl of Shaftesbury*, 1871.

THE HABEAS CORPUS ACT.—ITS PROVISIONS.

Under the law of England no man's personal liberty can be restrained unless by due course of law; and in order to secure to every man this constitutional immunity, the common law provides that any person aggrieved by illegal imprisonment is entitled to a writ of right, technically named *Habeas Corpus ad subjiciendum*, directed to the person detaining him, who is commanded by it to produce the body of the prisoner, with a statement of the day and cause of his capture and detention, *ad faciendum, subjiciendum, et recipiendum*, to do, submit to, and receive whatsoever the judge or court awarding such writ shall consider in that behalf. This common law process was secured and explained from time to time by various statutes, from the Great Charter and Petition of Right down to the 31st Car. II., cap. 2, and the Irish Act, 21st and 22nd George II., cap. 11, by which two latter statutes the methods of obtaining the writ in England and Ireland are pointed out. The general effect of the law as it stood on Saturday morning, February 17th, 1866, was, that on complaint and request in writing by or on behalf of any person committed and charged with any crime, the Lord Chancellor or any of the twelve judges was bound to award a *Habeas Corpus* for such prisoner, immediately returnable; and that within two days the party, if bailable, should be discharged. In the case of committal for crimes not bailable, the accused person could require, under the protection of the same writ of right, to be indicted in the next term or next session of Oyer and Terminer, and if acquitted, or if not indicted and tried in the second term or

session, he was entitled to be discharged from his imprisonment for the imputed offence. The effect of the legislation of Saturday, February 17th, was to suspend the efficacy of the writ of *Habeas Corpus*, whereby the executive officers of the Crown are freed from legal responsibility for arresting and imprisoning any person to whom a crime may be imputed, and the person so imprisoned is deprived of the privilege of insisting upon being admitted to bail or being indicted and tried. Thus, during the term of suspension defined by Parliament, the Crown can imprison suspected persons without giving any reason for so doing, the nation by its representatives—Queen, Lords, and Commons—agreeing to place a portion of its liberty, for a while, in abeyance, in order to preserve the whole for ever.

THE LAW OF COPYRIGHT.

Paying five shillings and filling up a printed form at Stationers' Hall, secures the copyright of an English book for forty-two years, or for seven years after the death of the author. Four copies of the complete work must also be sent to Stationers' Hall, and one copy to the British Museum. Copyright is personal property, and may be transferred, leased, or rented.

THE LEGAL RIGHT TO A DEAD BODY.

In 1870, a barman, named Thomas Walker, died at the Castle Tavern, Holloway Road. At the inquest held upon him, a Mrs. Williamson came forward and asked that the body of deceased be delivered up to her, as she had partially brought him up, and had got him baptized into the Romish Church. When he was ill last, she nursed him as if he

were her own son, and it was his dying request that he should be buried from her house. The brother of deceased, James Walker, claimed the body of his brother. They had not only got deceased baptized, but the priest had changed his name. The lady applicant said she understood that the dying request of a man defied all law. The Coroner was not of the same opinion, and as the brother claimed it, he should certainly order it to be given up to him. A verdict of Death from Natural Causes was returned.

A GENERATION.

What a vast period is thirty-three revolutions of the earth round the sun in the short career of the life of man! It was the term of the life of Alexander the Great; it was the length of the entire period described by the four Evangelists; it is the average duration of the life of man; and it is eleven years more than history assigns to the succession of kings.

BIRTH AT SEA.

By a fiction of law, acts done at sea are represented as done on the Royal Exchange in London. But no such fiction was needed in the case of a child born at sea, because it belonged to the father's parish, if legitimate; if not, to the mother's. The prevalence of the saying that all children born at sea belong to Stepney parish, doubtless originates in the great number of seamen who have their residence in Stepney.

OUR ANCESTORS AS LEGISLATORS.

Upwards of two centuries ago, the following, among other standing orders, were printed, the first bearing date May 17, 1614:—"Ordered,—That this House shall sit every day at

7 o'clock in the morning, and enter into the great business at 8, and no new motion to be made after 12. Ordered,—That so soon as the clock strikes 12, Mr. Speaker do go out of the chair, and the House shall rise; and that, in going forth, no member shall stir until Mr. Speaker do go before, and then all the rest shall follow. Whosoever shall go out of the House before Mr. Speaker shall forfeit 10*s.*, but that the reporters may go first. Ordered,—That no member of the long robe do presume to plead any cause at the bar of the House of Lords without leave." In 1693 it was "Ordered,—That no member of the House do presume to smoke tobacco in the gallery, or at the table of the House, sitting at committees."—*Solicitor's Journal.*

THE BALLOT BILL.

The idea at the bottom of the Ballot system is bad. It is quite true that a voter ought to be free, and no law intended to protect his freedom could possibly be too severe—for example, a law punishing intimidation or bribery as subornation of perjury would be just, would be effectual, and would affix the fitting legal stigma to the offence—but a law which secures freedom from oppression at the price of freedom from the educating influences of opinion and responsibility is, however it may work, a brutally clumsy and rude device, fitter for people just emancipated from slavery, and at heart afraid of the whip, than for a people who rule their own land and expect one day to be cultivated enough to rule it well.—*Pall Mall Gazette.*

SECRET VOTING.

As for the Ballot being "un-English," it were much to be desired that many things "un-English" could be sub-

stituted for many things English, especially in the conduct of elections. Drunkenness, intimidation, bribery, rioting are things exceedingly English at election time. Those who object to the Ballot as "un-English," might as well object on the same ground to all efforts to abolish these abuses; might prefer the treachery involved in the elector's betrayal of the trust reposed in him; might laud as praiseworthy and moral the subordination and prostitution of votes by the wealthy and influential, or the violent. We would, indeed, that these were the things that we could hear on all sides denounced as "un-English," instead of the simple mechanical contrivance which renders them impossible. No; what we object to as "un-English" in the worst sense, is not the Ballot or the secrecy afforded by it to the elector, but the abandonment which its compulsory use involves of an Englishman's dearest right—the right of free expression, in deference to illegal and tyrannical dictation.—*Westminster Review.*

"HANGED, DRAWN, AND QUARTERED."

This will no longer be a proverbial phrase, Sir Charles Dilke, M.P., having carried the abolition of drawing and quartering as a punishment for treason by an amendment on the Felony Bill. Why such barbarous terms should have lingered so long on the statute-book after the improving civilization of the community had rendered these operations impracticable, is only to be explained by a reference to our tardy methods of legal reform. Even the present generation may remember when sentence in these words was passed upon Mr. Smith O'Brien, who, after a term of expatriation, was by the exercise of the Royal prerogative of mercy, allowed to regain his country. Besides the shame of having to

pronounce such a sentence from the seat of justice, there is to be considered the fact that punishments act as deterrent in proportion to the certainty with which they are inflicted.

"WITHOUT PREJUDICE."

Supposing a plaintiff in an action writes a letter, "without prejudice," what effect has this qualification? This question arose in a recent case heard in the Second Court of Queen's Bench at Guildhall. It was contended by the counsel of the writer of a letter "without prejudice" that a man, when he writes a letter, may make it an open letter, in which case the statements in that letter are evidence against himself, and the answer may be used; or he may make it a letter without prejudice, and then it cannot be used against him, nor can he use the reply. Mr. Justice Hannen said that he considered this proposition too large, and we certainly agree in this opinion. Another question is whether, where a plaintiff has written a letter properly without prejudice, it may be put into his hands and he be cross-examined upon it.—*Law Times.*

"HUE AND CRY."

The "hue and cry," or rather "Oyez," was a cry originally raised in the City and other places, before a proclamation was made, as is followed even to the present day in the case of all proceedings in wardmote on the part of the citizens. In ancient days, when a robbery was effected, a horn was blown and an outcry made, after which if the party fled, and did not yield himself to the King's bailiff, he might be lawfully slain by being hanged on the next gallows. In Crompton's *Justice of the Peace*, fol. 160, and in Rot. Claus.

30 Henry III., m. 5, we find a command to the King's treasurer to take the City into the King's hands, because the citizens did not raise the hue and cry at the suit of the King for the death of Guido de Aretto and others who were slain. This probably may be explained by the fact that about this time Henry III. cancelled the Great Charter of his father, King John, which was succeeded by a general rebellion against him; the barons eventually compelling him to delegate his power to twenty-four lords, by whom he was subsequently made prisoner, the rights of the citizens being restored shortly afterwards.

THE FOURTH ESTATE.

Professor Seeley, in a lecture on English History, points out how a new power has arisen in the State since about 1770 in the shape of Public Opinion, and the means which the people have gained of speedily expressing and enforcing upon the Legislature the dictates of the said public opinion. He points out how the real political business of the nation is in reality transacted in the newspapers, and how the Legislature is obliged, more or less, to supply the laws which the people require. The lecturer, on the whole, seems to consider this state of things a great good mixed with a little evil; for popular demands are not in all instances governed by wisdom, although they are so in the majority of cases. He also points out the nature of the influence wielded by leagues and organized societies, in breaking down self-interested opposition to good legislation. A popular history of newspapers, by F. Knight Hunt, has been published with the title of "The Fourth Estate."

WAGER OF BATTLE IN 1817.

Mr. Henry Crabb Robinson, in his *Diary*, records:—"I witnessed to-day (November 17th) a scene which would have been a reproach to Turkey, or the Emperor of Dahomey—a Wager of Battle in Westminster Hall. Thornton was brought up for trial on an appeal after acquittal for murder. No one seemed to have any doubt of the prisoner's guilt; but he escaped owing to the unfitness of a profound real-property lawyer to manage a criminal trial. For this reason the public sense was not offended by recourse being had to an obsolete proceeding. The court was crowded to excess. Lord Ellenborough asked Reader whether he had any thing to move, and he having moved that Thornton should be permitted to plead, he was brought to the bar. The declaration, or count, being read to him, he said, 'Not guilty: and this I am ready to defend with my body.' At the same time he threw a large glove or gauntlet on to the floor of the court. Though we all expected this plea, yet we all felt astonishment—at least I did—at beholding before our eyes a scene acted which we had read of as one of the disgraceful institutions of our half-civilized ancestors. No one smiled. The judges looked embarrassed."

The appellant, the brother of the murdered woman, not feeling himself justified in accepting the challenge, the murderer was discharged. In consequence of the above revival of this barbarous practice, a bill was brought in by the then Attorney-General, and was passed into a law, by which wager of battle and all similar proceedings were entirely abolished. The preamble of the bill is very short and pithy. "Whereas appeals of murder, treason, felony, or other offences, and the manner of proceeding therein, have been found oppressive, and the trial by battle in any suit is a mode

of trial unfit to be used ; and it is expedient that the same should be wholly abolished."

KENSINGTON GORE.

"*Gore*" appears in a document of Edward the Confessor's time, and in the fifty-third of Henry II. it is alluded to as "two acres of land with appurtenances, called Kinggesor," lying between Knightsbridge and Kensington. As "Kensington Gore," it extended from Noel House at Kensington to Kent House at Knightsbridge ; and at the end of the last century, parties of not less than six formed at the King's Arms, Kensington, to cross this wise (the highest point of land between Hyde Park Corner and Windsor Castle) into London. According to Kennett's *Glossary*, Gore is a small narrow strip of ground. The word *Gore* is also common in various parts of England, and signifies a ridge of a triangular shape or width.

CURIOUS TENURE CUSTOM.

A grotesque ceremony of ancient custom is yearly performed on Martinmas Day. Six antiquated horseshoes of a very large size, with sixty-one hobnails (ten for each shoe and one over) contained in an old leather bag, are produced at the Standards Department (the duty before 1866 devolved upon the officers of the Exchequer) to be counted over by a functionary on behalf of the City Corporation, after which some bundles of sticks are cut with a billhook and chopper from the Court of Exchequer at Guildhall. We are indebted to Mr. Chisholm for exhuming the history of this apparently meaningless farce. Madox, in his history of the Exchequer, cites several examples in the reigns of Henry III., Edward I., and Edward II., of the presentation of the Sheriffs of London

and Middlesex to the Barons of the Exchequer. According to his authority, there is direct evidence of the tendering to the Exchequer of six horseshoes and their nails in respect of the tenure of the tenement called "The Forge," in St. Clement Danes, in the Strand, from the year 1235 (19th Henry III.), as well as two knives, for the tenure of a piece of land called "The Moor," in Shropshire, from the year 1245. But Mr. Chisholm says that "no evidence has been found to show when the custom was so far altered that the six horseshoes and their nails, and the two knives, one good and the other bad (or a billhook and chopper), were kept at the Exchequer and at Guildhall respectively, to be produced to the City officers every year upon the payment of a fee. The counting of the horseshoes and nails appears to have been considered necessary in order to show that they were duly rendered, and the cutting of the sticks to prove the goodness and the badness of the two blades." The ceremony was performed in open court up to 1859, when an Act abolishing the office of Cursitor Baron transferred it from the Court of Exchequer to the Queen's Remembrancer Office. Why the ceremony was not discontinued altogether is thus explained :—"The late Mr. Seton, of the Treasury, to whom this question was referred, stated his opinion, that the special authority of her Majesty, directed to the Barons of the Exchequer, would be necessary for its discontinuance. This course of proceeding, however, seemed to be forbidden by the old dramatic rule, 'Nec Deus intersit nisi dignus vindice nodus.'" Mr. Chisholm infers "that this curious ceremony is required to be performed, not only as the tenure by which the lands mentioned are held in fee, but also as that by which the citizens of London have enjoyed the exclusive privilege of electing the Sheriffs of London and Middlesex from the time of Henry III. up to the present day."—*Globe Journal.*

WHITSUNTIDE.

There is a widely-spread delusion with respect to the meaning and origin of this festival. Ninety-nine people out of a hundred talk of Whit-Sunday, Whit-Monday, Whit-week; and some, we believe, go so far in their desire to be consistent as to perpetrate the solecism of Whit-tide. If you remonstrate with them, they do not hesitate to assert the correctness of the usage, and refer you for confirmation to some dictionary or enyclopædia of authority, where you will be gravely informed that Whit-Sunday is so named from the white robes worn at this season by candidates for baptism in the early Church. Or they will unblushingly tell you that "Whit" is only the English form of the French "Huit," and is therefore appropriately prefixed to the eighth Sunday after Easter. Now, very few words are needed to demonstrate the absurdity of both these plausible explanations. First, supposing Whit-Sunday were correct, the "sun" in Whitsuntide would still remain to be accounted for; secondly, white was the baptismal colour at whatever season the rite was celebrated; thirdly, as a matter of fact, scarlet, not white, is the ecclesiastical colour appropriated to Pentecost; and lastly, the authority of the English liturgy, in which "Whitsun," not "Whit," is invariably used, ought with English Churchmen to be conclusive. The true original of Whitsun-week is to be found in the German "Pfingsten Woche," "pfingsten" being a corruption of the Greek πεντηκοστή (fiftieth day), and corrupted in its turn through several *patois* into our "Whitsun."—*Globe Journal.*

LIVING IN THE FOURTEENTH CENTURY.

Anno 1306. The daily expenses of the Bishop of St.

Andrew's and his servants, being a prisoner in Winchester Castle, for siding with his own King, Robert Bruce :—

"For the bishop's own daily expense . . . . 6*d.*
One man-servant to attend him 3
One boy to attend likewise 1½
A chaplain to say mass to him daily 1½

Total . 1*s.* 0*d.*"

Rymer's Fœdera, vol. ii. fol. 1016.

"THE STATUTE OF LIMITATIONS."

Lord Chancellor Plunket's most celebrated image is that of Time with the hour-glass and the scythe, which he employed to illustrate the effect of the Statute of Limitations. Lord Brougham describes the image as follows: "Time, with his scythe in his hand is ever crowning the evidences of titles; wherefore the wisdom of the law plants in his other hand an hour-glass, by which he metes out the periods of possession that shall supply the place of the muniments his scythe has destroyed." Lord Brougham refers to this passage more than once, and always with unbounded commendation. A Correspondent of *Notes and Queries* observes, and we think truly: "It is no doubt very fine and very striking, but it is to be regretted that it is pure nonsense; and it is beyond measure, strange that its absurdity should not have been seen by its learned utterer, Lord Plunket, or by Lord Brougham. I find the matter noticed in the following terms in a pamphlet printed for private circulation: 'The hour-glass meting out the periods of possession is not for the purpose of supplying the place of the muniments which the scythe has destroyed, but just the contrary; that is, to protect the man in possession against muniments which the scythe has failed to destroy.' It

appears to me that it is time that this lauded illustration should be rated at its true value."

WHAT IS A PEPPERCORN RENT?

A Peppercorn Rent, as one of the nominal items payable by a vassal to his superior, seems to have its origin in the feudal ages. The word *peppercorn* simply denotes any thing of inconsiderable value, which freeholders pay their landlord to acknowledge that they hold all from him :—

> "Folks from mud-wall'd tenement
> Bring landlords *peppercorns* for rent."

This kind of service is called in Scotland *branch-holding*, in which the vassal pays a small duty to the superior, in full of all services, as an acknowledgment of his right, either in money, or in some other article, as a penny, money, a pair of gilt spurs, a pound of wax, or of pepper, &c.

BURYING IN CROSS ROADS.

In the *British Magazine* we find this explanation of the origin of the above custom :—"It was usual to erect crosses at the junction of four cross roads, on a place *self-consecrated*, according to the piety of the age ; and it was not with a notion of indignity, but in a spirit of charity, that those excluded from holy rites were buried at the crossing roads, as places next in sanctity to consecrated ground."

THE GAME E. O.

An E. O. table is circular in form, but of no exact dimensions, though in general about four feet in diameter. The

extreme circumference is a kind of counter, or depôt for the stakes, marked all round with the letters E and O, on which each adventurer places money according to his inclination. The interior part of the table consists first of a kind of gallery, or rolling place, for the ball, which, with the outward parts above, called depôt or counter, is stationary or fixed. The most interior part moves on an axis or pivot, and is turned about with handles, whilst the ball is set in motion round the gallery. This part is generally divided into niches or interstices, twenty of which are marked with the letter E, and the other twenty with the letter O. The lodging of the ball in any of the niches distinguished by those letters determines the wager. The proprietors of the tables have two bar-holes, and are obliged to take all bets offered, either for E or O; but if the ball falls into either of the bar-holes, they win all the bets upon the opposite letter, and do not pay to that in which it falls—an advantage in the proportion of two to forty, or five per cent. in their favour.—*Hoyle's Games*, p. 427. (1814.)

FORGERY.

It is a fact not generally known that the imitation of any word or other portion of a Bank-note or Bank-bill is felony, and as such is punishable with penal servitude for a term of not more than fourteen years, or less than three. This applies not only to the production of what are termed "flash" notes, but also to the introduction in advertisements of words resembling those on bank-notes. For instance, of late years advertisers have shown a great fancy for offering goods in 5*l.* or 10*l.* parcels, and to attract attention they have printed the sums so named in bank-note fashion; but the practice is illegal.

THE HALIFAX MAIDEN.

At Halifax, in Gibbet Lane, is preserved the Maiden or Gibbet, enclosed within walls covered with ivy. The place where the gibbet stood is now marked by a grassy mound. Mr. Leyland states that the first person who was executed at that gibbet was Richard Bentley, of Sowerby, who was beheaded on the 20th of March, 1541; and the two last, John Wilkinson and Anthony Mitchell, on the 30th of April, 1650. Of the number who underwent capital punishment at that gibbet, five were executed in the last six years of Henry VIII., none in the reigns of Edward and Mary, twenty-five in the reign of Elizabeth, seven in the reign of James I., ten in the reign of Charles I., and two during the Interregnum; but these figures are not quite correct, as some names had been added to Watson's list. The knife, manacles, and other instruments used at the gibbet, the pillory, &c., are preserved.

THE DIVINING ROD.

The faith in this mystic wand has not yet been chased away by the march of intelligence. In the spring of 1863, as some gendarmes were passing through the Forest of Bondy, in Central France, they were surprised to see the light of a torch at some distance among the trees, and on approaching the spot they perceived two men and three women. The men were digging near the foot of an oak, and one of the women held in her hand a hazel-rod, such as is used by persons who pretend to find hidden treasures. They at once arrested the whole party, and took them before the nearest commissary of police, who examined the prisoners, and elicited the following facts:—Some time

ago, a man named B——, who had been condemned to several years' imprisonment, and was then undergoing his sentence, asked and obtained permission to marry a woman with whom he had cohabited. He was accordingly taken out of prison for the purpose, and availed himself of that opportunity to slip a paper into the hand of a wine-shop waiter, named R——, stating that he had hidden 300,000*f.* at a certain spot in the Forest of Bondy, which he could not very distinctly indicate, but requesting him to look for it, and promising him a good share if he found it. He, and two women who were in his confidence, sought for the money in vain, when a man named G——, to whom they communicated their secret, said that he knew a woman who had already discovered several hidden treasures by means of the divining rod. Her assistance was immediately procured, and they all five went to the forest to try her skill. One of the women, who had no faith in the sibyl's powers, determined to test them by concealing several pieces of gold under some moss, and asking her to try the virtues of her rod on the spot. The woman did so, and declared that there was nothing there. Her failure in this instance however, did not shake the confidence of the others, and she searched till the gendarmes put an end to it.

We can scarcely mention the Forest of Bondy without reference to its theatrical celebrity, showing the dog of Montargis to have been more acute than the wielder of the divining rod. In the castle of Montargis was formerly shown the portrait of this celebrated dog, who, according to tradition, pointed out the grave, and overcame in a legal combat the assassin of Aubrey de Mondidier, his master. The castle was taken down about 1810.

We are assured that the curious practice of using the divining rod is not yet extinct. A Correspondent of *Notes and*

Queries has ascertained from a *believer*, that the rod must be made of the forked bough of some tree, whose fruit contains a stone, as the plum, cherry, &c. The diviner walks over the ground, holding the forked branch by the stout end, in front of him, horizontally; if he pass over any piece of ground under which a spring exists, the ends of the rod will turn down. It requires a peculiarly constituted person to divine!

MATTHEW HOPKINS, THE WITCHFINDER.

At the village of Manningtree, in Essex, there lived in the year 1644 a man named Matthew Hopkins. He appears to have possessed some qualities which, if directed into a proper channel, would have earned him an honest reputation; but all his virtues were swallowed up in an apparent thirst for blood, and by a constitution which seemed only to thrive on the contemplation of the agonies of others. In the year 1644 there arose in his native place one of those epidemic outcries of sorcery which were so common in that dark period. Hopkins eagerly seized upon the occasion thus offered to gratify his thirst for blood, and, affecting a superior knowledge and more zeal than other men, discovered, as he expresses it, the methods by which witches could be certainly identified. His reputation as a *witchfinder* rapidly spread, and shortly afterwards he obtained permission to practise the art as a recognized professor, and commenced a tour accordingly through the eastern counties, accompanied by a male and female assistant. In the practice of his pretended art, Hopkins resorted to the most brutal methods of torture; and, regardless of the representations against him which were made by some high-spirited men, he travelled about the country, collecting considerable sums of money in

his work. His method of proceeding is thus described by a contemporary: "Having taken the suspected witch, she is placed in the middle of a room, upon a stool or table, cross-legged, or in some other uneasy posture, to which, if she submits not, she is then bound with cords: there she is watched, and kept without meat or sleep for four and twenty hours, for they say they shall within that time see her imp come and suck. A little hole is likewise made in the door for the imps to come in at; and lest they should come in some less discernible shape, they that watch are taught to be ever and anon sweeping the room; and if they see any spiders or flies to kill them, and if they cannot kill them they may be sure they are their imps."

A principal mode of discovery also was to strip the prisoners of their clothes, and by thrusting nails into their naked bodies to discover *the witches' mark*—a brand pretended to be inflicted by the Devil as a sign of his sovereignty, and where the sorceress suckled the young devils. The swimming test was also commonly used. On this occasion the suspected person was "wrapt in a sheet, having the great toes and thumbs tied together, and so dragged through a pond or river. If she sank it was received in favour of the accused, but if the body floated (which happened ten times for once) the accused was condemned, on the principle of King James, who, in treating of this mode of trial, lays down that as witches have renounced their baptism, so it is just that the element through which the holy rite is enforced should reject them, which is a figure of speech, and no argument."

In this manner, Hopkins, under the title of the Witchfinder-General, travelled through the counties of Essex, Suffolk, Norfolk, and Huntingdon, pretending to discover witches, superintending their examination by the most unheard-of

tortures, and compelling the miserable wretches to admit and confess matters equally absurd and impossible, the result of which was the forfeiture of their lives. The end of this miserable man was, however, also drawing near. In 1647 his former high tone became considerably lowered, and he began to disavow some of his former cruelties. But his doom was pronounced, the popular indignation, long pent up, suddenly burst forth, and Hopkins was made the subject of his own favourite experiment of swimming. As he was purposely placed on the surface of the water with the most extreme care, he floated, and being then and there pronounced a wizard, he suffered death accordingly. His end is recorded by Butler:—

"Hath not this present Parliament
A lieger to the Devil sent,
Fully empower'd to treat about
Finding revolted witches out?
And has he not within a year
Hang'd three score of them in one shire?
Some only for not being drown'd,
And some for sitting above ground
Whole days and nights upon their breeches,
And feeling pain, were hanged for witches.
And some for putting knavish tricks
Upon green geese or turkey chicks;
Or pigs that suddenly deceased
Of griefs unnatural, as he guess'd
Who proved *himself* at length a witch,
And made a rod for his own breech."

A recent writer, who by the publication of one work has earned for himself a lasting place in English literature, has traced in a masterly manner the history of the decline of the belief in witchcraft. According to Mr. Lecky, Bodinus and Wier were the last formal representatives of the belief, while the publication of the sceptical *Essais* of Montaigne marked

the first period of its decadence. From 1588 he dates, therefore, "the influence of that gifted and ever-enlarging rationalistic school which gradually effected the destruction of the belief in witchcraft—not by refuting or explaining its evidence, but simply by making men more and more sensible of its intrinsic absurdity."—*Times Journal.*

PUNISHMENT OF YEAR, DAY, AND WASTE.

This doctrine was applied, until recently, to attainder for any felony whatever, except treason, and originated as follows:—Formerly, the Sovereign had a liberty of committing waste on the lands of felons, by pulling down their houses, extirpating their gardens, ploughing their meadows, and cutting down their woods. Punishment of a similar spirit obtained in the Oriental countries, from the decrees of Nebuchadnezzar and Cyrus, in the books of Daniel and Ezra; which, besides the pain of death, inflicted on the delinquents there specified, ordain that "their houses shall be made a dunghill." But this tending generally to prejudice the public, it was agreed in the reign of Henry I. in this kingdom, that the king should have the profits of the land for one year and a day, in lieu of the destruction he was otherwise at liberty to commit; and, therefore, Magna Charta provides that the king shall only hold such lands for a year and a day, and then restore them to the lord of the fee, without any mention made of waste. But the statute 7 Edw. II., *de prærogativa regis*, seems to suppose that the king shall have his year, day, and waste, and not the year and day *instead* of waste; which Sir E. Coke, the author of the Mirror, before him, very justly looks upon as an encroachment, though a very ancient one, of the royal prerogative.

LENGTH OF THE LAW.

Some faint idea of the bulk of the English records may be obtained, by adverting to the fact, that a single statute, the Land Tax Commissioners' Act, passed in the first year of the reign of George IV., measures, when unrolled, upwards of 900 feet, or nearly twice the length of St. Paul's Cathedral, within the doors; and if ever it should become necessary to consult the fearful volume, an able-bodied man must be employed during three hours in coiling and uncoiling its monstrous folds!

BURNING HAIR.

In India, when a Mohammedan exorcist is engaged casting out a devil from a possessed person, he plucks some hair off his head, puts it in a bottle, and burns it. In 1593, a family of the name of Samuel, consisting of husband, wife, and daughter, were condemned at Huntingdon for afflicting some young ladies of the name of Throgmorton with devils. Dame Samuel underwent much ill usage at the hands of Mrs. Throgmorton, and her friend, Lady Cromwell; amongst other things which they did was to clip some of Dame Samuel's hair, and burn it as a charm against her spells.

The Rev. T. T. Carter, in the *Church and the World*, says: "A Nazarite was understood to identify himself with each of these several acts of oblation. The shorn hair laid and *burnt* in the fire of the altar, was also, according to this deeper view, supposed to indicate that the person was offered to God, and the divine law not permitting the offering of human blood, and the hair, as a portion of the person, being understood to represent the whole."

In the *Depositions from York Castle* (Surtees Socicty),

"Ann Greene saith, that she sometimes useth a charme for curing the heart each, and used it twice in one night, unto John Tatterton, of Yargreave, by crossing a garter over his eare, and sayeinge these words, '*Boate a God's name*,' nine times over. Likewise for paines in the head, she requires their water and a lock of their heire, the which she boyles together, and afterwards throwes them in the fire, and burnes them; and medles not with any other diseases."

Again, one witch says to another: "If thou canst but get young Thomas Haigh to buy thee three pennyworth of indico, and look him in the face when he gives it thee, and *touch his locks*, wee shall have power enough to take life."

And again: "Mark Humble further saith that his mother, Margaret Humble, her lyeing not well, Isabel Thompson tooke some of her haire to medicine her."

SENSE OF PRE-EXISTENCE.

There are, probably, few who have not at one time or other experienced the feeling referred to, as though they had in some previous period of their lives, possibly in some earlier state of existence, been placed in precisely the same outward circumstances as those at the time present to the senses. The sensation comes most frequently suddenly, and apparently without any previous association of ideas which can have given rise to it, in the full tide of ordinary outward occupation. It is momentary, and the peculiar condition of mind accompanying it cannot be recalled at will. All the poets of our interior life have more or less referred to this remarkable "sense of pre-existence," perhaps none more graphically than Lord Houghton:—

"Thus in the dream,
Our Universal Dream of Mortal Life,

The incidents of an anterior dream,
Or, it may be, the existence (for the Sun
Of Being, seen thro' the deep dreamy mist,
Itself is dream-like), noiselessly intrude
Into the daily flow of earthly things;
Instincts of good—immediate sympathies,
Places come at by chance, that claim at once
An old acquaintance,—single, random looks,
That bare a stranger's bosom to our eyes:
We *know* these things are so, we ask not why,
But act and follow as the dream goes on."

Notes and Queries, 3rd S. No. 269.

THE HAIR STANDING ON END.

There is a curious passage in the *Memoirs of Cardinal Pacco*, in which he describes this phenomenon as occurring to the Head of the Roman Catholic Church. The Cardinal had been placed under arrest by the French General (Miollis), and had sent a messenger to Pius VII. to acquaint him with the outrage. In a few minutes the door of the room was thrown open with extraordinary violence, and the presence of the Holy Father was abruptly announced to the Cardinal, who instantly hurried to meet him, and then, says the Cardinal, "I was an eye-witness of a phenomenon that I had frequently heard of, but had never seen—namely, the hair of a violently excited man standing erect on his forehead; while the excellent Pontiff, blinded, as it were, with anger, notwithstanding I was dressed in the purple *soutane* of a Cardinal, did not recognize me, but cried with a loud voice, 'Who are you—who are you?'"

Upwards of three-and-forty years ago, a man was tried at the York assizes for burglary, which at that time was a capital offence. During the few minutes of suspense whilst the jury were returning into court to record their verdict, intense

anxiety was depicted in the prisoner's countenance: his eyes looked wild and prominent, and his hair stood up bristling all over his head. Directly he heard the verdict "Not Guilty," his countenance assumed a calmer aspect, and his hair laid down quite flat on his head; thus proving the expression of "making the hair stand on end" to be not a mere figure of speech.—*Notes and Queries*, 3rd S. No. 281.

TABLE-TURNING.

Have the Spiritualists noticed the following extraordinary reason which Jeremy Bentham, in 1788 or 1789, gave to a lady of Lord Lansdowne's family upon his delay in sending her a note?—"I had scarce put the seal to it when my seven tables, together with your old acquaintance the harpsichord, and the chair that make up the society, set up a kind of saraband, moving circularly round the centre of the room, but without changing their relative positions. They composed themselves, however, after a short dance, nor have they had any such vagaries since. . . . What was the object of the extraordinary, and by me never before experienced interposition, I submit to your omniscience."—*Bentham's Works*, edited by Bowring.

THE SPIRITUALISTS.

Mr. Coleman, in a lecture delivered by him in the winter of 1870, gave a sketch of the progress of the creed during the last few years, first in America, and subsequently in this country. Incidents were narrated showing the wonders that had been achieved, and the distinguished converts that had been made through the agency of the "mediums." Mr. Howitt was claimed as an early believer, as also Lord Dun-

raven, the late Dr. Elliotson, and Mr. Lawrence Oliphant. A letter from Professor de Morgan was read, detailing some remarkable spiritualistic results that had been produced by Mrs. de Morgan, which the professor could not account for or explain, but which he refused to attribute to supernatural agency. A very interesting episode in the lecture was the history of the conversion of a Dr. Robertson; but at the close of the lecture Dr. Robertson himself stood up and emphatically denied that he had ever attributed the spiritualistic experiments he had witnessed to spiritual agency. The lecturer also quoted Mrs. Trollope, Hiram Powers, the sculptor, and several other believers in spiritualism, and generally contended that "mediums" were able to call to earth the spirits of the departed, and to compel them to knock tables about, to write long messages on marked sheets of paper in an incredibly short time, to play the accordion, and to make presents of flowers and French plums to the visitors at a séance. Mr. C. Varley detailed some extraordinary personal experiences, and Dr. Welch started the theory that spiritualistic phenomena could be produced with living persons as well as with the dead.

SIR DAVID BREWSTER AND GHOSTS.

Sir David's own quaint confession, that he was "afraid of ghosts, though he did not believe in them," was as near the truth as possible. Living in an old house, haunted, it was said, by the learned shade of George Buchanan, in which certainly the strangest and most unaccountable noises were frequently heard, his footsteps used sometimes to perform the transit from his study to his bedroom, in the dead of night, in double quick time, and in the morning he used to confess that sitting up alone had made him feel quite "eerie."

On one of these occasions, when the flight had been more than usually rapid, he recounted having distinctly seen the form of the late Rev. C. Lyon, the Episcopal clergyman of St. Andrew's, and an attached friend of his own, rising up pale and grey, like a marble bust. He often mentioned his relief when he found that nothing had occurred to his friend, and pointed out what a good ghost story had thus been spoiled.—*The Home Life of Sir David Brewster.*

FRIDAY IN SCOTLAND.

A curious practice used to prevail in some parts of Lowland Scotland with regard to lotteries. It was very common when names were given in to find a number of "Fridays" instead of the real names of the parties, these pseudonyms being assumed from an idea that it was luckier to have them than a real name when the dice came to be shaken. Of course, if a "Friday" won, the name of his dwelling-place indicated to whom the prize should be assigned. The custom of visiting their sweethearts on Tuesday and Friday evenings is almost universal among the humbler classes in Scotland.

GRAL AND CORAL.

Dr. Oppert has proved that the Gral, which is described in the poetry of Wolfram as a red stone, feeding the knights and possessing all sorts of beneficent powers, and as representing even the blood of Christ, was originally nothing else than the Coral, which, in the times of heathenism, and later of Christianity, possessed exactly the same powers, and was worshipped and admired by the people. The Coral was specially said in some works to represent the blood of Christ; and with respect to feeding the heart of its knights, it was

derived from *cor* and *alere.* There is no etymological difficulty in deriving the word *Gral* from *Coral.* The knights of Salvatierre, who are described in the poem as the keepers of the Gral, are identified with the order of the Knights of Salvatierre, which existed in Spain from 1198 to 1212. From this fact, Dr. Oppert also proves the age of the poem, as it could not have been written before 1198 nor much after 1212. He even went so far as to insinuate that, as we have no earlier statement about the Gral than Wolfram's, that author may have himself coined the word, as it is not found previous to him. On the great similarity in sound between *Coral* and *Corrál* (Curiale), which was the name for the Chapterhouse of the Order of the Knights, Dr. Oppert made some remarks. Prof. Goldstücker supported Dr. Oppert's view of the Coral, by many examples from Indian antiquity; even in the Vedas stones are described as possessing great powers, and he mentioned also the Stones of the High Priest.

Coming down to the comparatively modern history of Coral, the well-known toy, with bell and a piece of coral at the end, which was formerly suspended from the necks of infants to assist them in cutting their teeth, it is, with the greatest probability, supposed to have had its origin in an ancient superstition which considered coral an amulet or defensative against fascination; for this we have the authority of Pliny. It was thought also to preserve and fasten the teeth in men. In a Latin work, dated 1536, we read of coral: "Wytches tell, that this stone withstondeth lightenynge. It putteth of lightenynge, whirlwynde, tempeste, and stormes, fro' shippes and houses that it is in." Steevens, in his Notes to Shakspeare, says, "There appears to have been an old superstition that coral would change its colour, and look pale, when the wearer of it was sick." Plat, in his *Jewel*

House of Nature and Art, says, "Coral is good to be hanged about children's necks, as well to rub their gums as to preserve them from the falling sickness; it hath also some special sympathy with nature, for the best coral being worn about the neck will turn pale and wan if the party that wears it be sick, and comes to its former colour again as they recover health." In a rare old work, date 1621, in a dialogue relative to the dress of a child, we read, the "Corall with the small golden chayne."

The Rev. Walter Skeat, in his Preface to the reprint of *Joseph of Arimathie*, published for the English Text Society, gives a learned summary of the Grail, whence we quote the following:—"The word is, in fact, the Low Latin *gradale* or *grasale*, which occurs in Ducange, or in Charpentier's Supplement, in the very numerous forms *gradale*, *gradalus*, *grasala*, *grasale*, *grayale*, *grassale*, *grazala*, *grassala*, with the diminutives *gradella*, *gracellas*, *grasella*, *grasilhia*, *grasellas* and *grassaletus!* Charpentier further tells us that the signification is, a kind of vessel, of wood, earth or metal, and not always implying the same notion; for it occurs both in the sense of a large round and shallow vessel—Fr. *jatte* (a bowl), and also '*pro lancis* seu *catini*, specie,' for the use of the table, Fr. *plat* (a dish). All the above forms are various corruptions from a diminutive *cratella* of the Latin *crater* or *cratera*, which again is from the Greek κρατὴρ or κρατηρία, a bowl in which things could be mixed up. In a precisely similar manner the modern French *grille* is formed from the Latin *craticula*. . . . At any rate, it is certain that the original sense of *graal* was a bowl or dish, and the *seynt graal* was that Holy Dish which was used at the Last Supper." The Holy Dish, however, became converted into the Holy *Chalice*, and this myth was supported by a change of *san greal* (holy vessel) into *sang real* (royal blood), wrongly ex-

plained by Ménage as *real blood*. Mr. Skeat shows that the etymology of *san greal* has been rendered perplexing by the existence of *grail*, a "service-book, or antiphonary for High Mass," which is derived from the Low Latin *gradale* or *graduale*, which again comes from *gradus*, because this service-book contained certain portions sung after the epistle *in gradibus*, upon the steps of the choir.

BELTAINE FIRES.

A Correspondent of the *Athenæum* asks, "I suppose it is possible that the Beltaine Fires were in former days lighted at the summits of the Irish round towers, though, as I gather, the theory is repudiated by that learned antiquary, Dr. Petrie. Now, assuming for one instant the plausibility of this assumption, I wish to ask if any connexion can be established between these round towers and the so-called High places of Scripture, as serving a similar use? Can Eastern archæologists indicate clearly the form and structure of Scriptural High places, or if any remains of them are now to be traced? The references in Scripture to the term High places vary as to meaning throughout; but where they specifically indicate a place for burning incense or offering sacrifice, the allusion is, I think, always to an idolatrous origin, as distinguished from Jehovah's altar. We see in 1 Kings iii. 2, how, in the absence of a suitable house for the Lord, the people sacrificed to the Lord in heathen High places already existent; in c. xii. ver. 32, the sin is carried farther, for Jeroboam is the first Israelite actually to make these High places for idolatrous worship. No student of the sacred page can forget the awful denunciations so repeatedly hurled against 'Jeroboam, the son of Nebat, who first made Israel to sin.' I suppose it is quite indisputable

that the heathen God Belus, or Baal, from whom the word Beltaine is derived, was the object of this idolatrous worship in high places, which formed the crowning sin of Israel,—may there not, therefore, be some resemblance in the respective places of worship? and can we attribute to these *High* places an altitude and a structure at all resembling the Irish round towers?

"The word Beltaine, considered as indicating the form of worship to Baal in Ireland and England, has left considerable traces in our nomenclature; the nearest approach is in Beltinge, a hamlet in North-east Kent, the representative of an older and much larger place long since submerged. There is Beltingham, in Northumberland, which has, or had, a very old yew tree. There are several Beltons and Biltons: I do not know that we can claim them for Baal. Baltimore, in Ireland, is said to be 'the great house of Baal;' Baltinglas and Baltong may also be included. Balteagh might be the 'field of Baal,' which has its counterpart at Balasley, in Montgomeryshire. The hundreds of Ballas, Ballis, &c., we may not touch, as Bally is said to mean any enclosed dwelling, large or small. From Belus we have Bellingham, Billingham, and the common English patronymic Billing,—which I think would indicate originally any one employed about the worship of Baal; it might be deemed presumptuous for individuals otherwise to arrogate that name to themselves when the worship of that God was paramount. If any confirmation is found for this assumption, it will be difficult to resist the conclusion that the Canaanitish groves of Baal also have their counterpart in our Druidic groves. Several places may be pointed out having the name of grove in composition that show at the present day various remains indicating the greatest antiquity."

GIPSIES AND BOHEMIANS.

The word Gipsies is corrupted from Egyptians, the notion of their being which is, probably, derived from the circumstance that many of them came immediately from Egypt into Europe; but it seems proved that they are not originally from that country, their appearance, manners, and language being totally different from that of either the Copts or Fellahs. There are many Gipsies now in Egypt, but they are looked upon as strangers, as, indeed, they are every where else. It is now generally believed that the Gipsies migrated originally from India at the time of the great Mohammedan invasion of Timur Beg; that in their own country they belonged to one of the lowest castes, which resemble them in their appearance, habits, and especially in their fondness for carrion and other unclean food. Pottinger, in his Travels, saw some tribes resembling them in Beloochistan; there is a tribe near the mouths of the Indus called Tchinganes.

Gipsies first appeared at Paris in the character of penitents or pilgrims, in 1427, in a troop of more than 100, under some chiefs, who styled themselves counts, and they represented themselves as Christians driven out of Egypt by the Mussulmans. They remained in the kingdom for many years, and their women assumed the calling of fortune-tellers. In 1580 an ordonnance of the States of Orleans enjoined all impostors and vagabonds, styled "Bohemians" or "Egyptians," to quit the kingdom, under pain of the galleys. The name of Bohemians, given to them by the French, may be owing to the circumstance of some of them having come to France from Bohemia, for they are mentioned as having appeared in various parts of Germany previous to their entering France; others derive the word from

"Boem," an old French word signifying a sorcerer (*Moreri* and *Ducange*). The Germans gave them the name of "Zigeuner," or wanderers; the Dutch called them "heiden," or heathens; the Danes and Swedes, "Tartars." In Italy they are called "Zingari;" in Turkey and the Levant, "Tchingenes;" in Spain they are called "Gitanos;" in Hungary and Transylvania, where they are very numerous, they are called "Pharaoh Nopek," or "Pharaoh's People."

The Gipsies in their own language call themselves Sind, and their language has been found to resemble some of the dialects of India. They have no traditions concerning their origin; no religion of their own, but they adopt the outward forms of the people among whom they live, whether Christians or Mussulmans. In England Gipsies have much diminished until lately, in consequence of the enclosure of land and the laws against vagrants. Sir Richard Phillips, in his *Walk from London to Kew*, met with a "party of so-called gipsies, one of whom had been known to get five or six guineas on a wedding-day, part from the lady, and part from the gentleman; and another stated that Sir Joseph Banks once paid her a guinea for telling him twenty words in their language."

NUMBER OF GIPSIES.

Mr. Walter Simson estimates that there are "no less than 250,000 Gipsies of all casts, colours, characters, occupations, degrees of education, culture, and position of life in the British Isles alone, and, possibly, double the number." But this is a startling assertion. Mr. Vernon Morwood, well known as a missionary amongst Gipsies, however, remarks that all are not Gipsies who lead roving and gipsy-like lives. "With but very few exceptions, those who claim kindred with the pure remnants of the Gipsy people may be

known by the swarthy complexion, the raven-black hair, the dark eye with its pearly lustre, and the peculiar conformation of features and marked profiles which render Gipsies as distinct a people as the Jews themselves. . . . From the most correct statistical information which can be obtained on the subject, we learn that on the Continent, in England, and all other countries, the Gipsies are on the increase, the entire race numbering about 900,000, of whom by far the majority are found in Europe, and not 100,000 in the British Isles."—*Notes and Queries*, 3rd S., No. 211.

A writer in the *Atlantic Monthly* maintains this people to be not of Asiatic but European origin, while assenting to the similarity of the Rommany, Hindoo, and Sanscrit languages, as well as of the complexions, dispositions, and habits of the people. He asserts their origin to be Bohemian, of the three bodies of Hussites, called on the death of John Ziska, or Tschiska, "the orphans," or orphan children of Ziska, and that through a clumsy pronouncing of "Tschishkta," the name "Gipsy" is found.

MISTLETOE SUPERSTITIONS AND NORWOOD GIPSIES.

Anciently, Norwood was an extensive tract of open woodland, receiving its distinctive appellation from lying to the *north* of the town of Croydon. About the middle of the present century it contained 300 acres of land, chiefly covered by oak pollards, of which 9200 were enumerated. Here formerly stood an aged tree, called the Vicar's Oak, at which the five parishes of Battersea, Camberwell, Lambeth, Streatham, and Croydon meet. Aubrey says, "This wood wholly consists of oaks, there was one oak which had *Mistletoe*, a timber tree, which was felled about 1678. Some persons cut this *mistletoe* for some apothecaries in London, and sold them a quantity for ten shillings each time, and left only one

branch remaining for more to sprout out. One fell lame shortly after; soon after, each of the others lost an eye, and he that felled the tree (though warned of these misfortunes of the other men) would notwithstanding adventure to do it, and shortly after broke his leg; as if the *Hamadryades* had resolved to take an ample revenge for the injury done to that sacred and venerable oak." "I cannot here," he continues, "help taking notice of the great misfortunes in the family of the Earl of Winchelsea, who at Eastwell, in Kent, felled down a most curious grove of *oaks* near his noble seat, and gave the first blow with his own hands. Shortly after, his Countess died in her bed suddenly; and his eldest son, the Lord Maidstone, was killed by a cannon bullet." In the old registers of St. Mary, Lambeth, these entries of payment occur. 1533: "When we went our perambulation at *Vicar's Oak*, in Rogation week, paid *2s. 6d.*"—1704: "Paid for 100 lb. of cheese spent at Vicar's Oke, *8s.*"

During a long series of years, Norwood was celebrated as the haunt of many of the gipsy tribe, who in the summer time pitched their blanket-tents beneath its umbrageous foliage; and from their reputed knowledge of futurity were often consulted by the young and credulous. Some eighty years ago, it was customary among the labouring classes and servants of London to walk to Norwood on the Sunday afternoon to have their fortunes told, and to take refreshments at the Gipsy House, which long bore on its sign-post a painting of the deformed figure of Margaret Finch, the queen of the gipsies. "This remarkable person," says Lysons, "lived to the age of 109 years. After travelling," he continues, "over various parts of the kingdom, during the greater part of a century, she settled at Norwood; whither her great age, and the fame of her fortune-telling, attracted numerous visitors. From a habit of sitting on the ground,

with her chin resting on her knees, the sinews at length became so contracted that she could not rise from that posture; and after her death, in 1740, they were obliged to inclose her body in a deep square box."

MISTLETOE AND SHAMROCK.

The British Druids and Bards had an extraordinary veneration for the number *three*. "The Mistletoe," says Vallancye, in his *Grammar of the Irish Language*, "was sacred to the Druids, because not only its berries but its leaves also grow in clusters of three united to one stock. The Christian Irish hold the shamrock (clover, trefoil) sacred, in like manner, because of the three leaves united to one stalk."

Mistletoe grows upon about twenty kinds of trees in England. Sir James Smith, the botanist, tells us that our Mistletoe is distinct from that of the ancients; that theirs, found in Greece, grows on fir-trees: ours grows there on the oak, and this has been preferred from remote antiquity.

A LONG TRANCE.

Lady Osborne, in her *Memorials*, states that "Lady Chalmers related to her the extraordinary case of her sister, who lay in a trance for six weeks, and when she awoke she had forgotten every circumstance of her past life; she did not know one of the family, even her husband; she had forgotten how to read, and had to be taught the alphabet; she was like a full-grown child. During the trance her existence was only ascertained by applying a glass to her lips; she was visited constantly by the first physicians in Edinburgh. For some time before the trance she was constantly falling asleep, she would fall asleep standing, or playing the piano; there were several ladies present who corroborated these extraordinary

facts; they added, moreover, that her intellect has recovered its full force, and her memory is perfect except for what occurred before her trance, which is quite gone for ever. She dates only from her recovery. Is not this a strange history?"

COMETIC PROPHECY.

Prof. de Morgan, in his *Budget of Paradoxes*, in the *Athenæum*, notices the following satirical tract against Cometic Prophecy:—

> "The Petitioning-Comet: or, a brief Chronology of all the famous Comets and their events, that have happened from the birth of Christ to this very day. Together with a modest inquiry into this present comet. London, 1681, 4to.

"This present comet (it's true) is of a menacing aspect, but if the *new parliament* (for whose convention so many good men pray) continue long to sit, I fear not but the star will lose its virulence and malignancy, or at least its portent be averted from this our nation; which being the humble request to God of all good men, makes me thus entitle it, a Petitioning-Comet."

The following anecdote is new to me: "Queen Elizabeth (1558) being then at Richmond, and being disswaded from looking on a comet which did then appear, made answer, *jacta est alea*, the dice are thrown; thereby intimating that the pre-order'd providence of God was above the influence of any star or comet."

The argument was worth nothing: for the comet might have been *on the dice* with the event; the astrologers said no more, at least the more rational ones, who were about half of the whole.

THE KEY AND THE BIBLE.

A few years ago, at North Shields, a person lost a brooch, and some one about the place was thought to have stolen it, but the culprit could not be traced. However, after considerable consultation, it was decided that the neighbours should assemble, and solve the mystery by having recourse to the antiquated test of the "key and the Bible." This method of discovering the perpetrator of guilt is as follows: A piece of string is tied round the Bible, the book is then laid on the table, and a key is spun round on the top of the Bible, and while the key is "going its rounds" some one in the company completes the charm by repeating a verse of Holy Writ, by way of guiding the movements of the revolving key. The party to whom the end of the key points when it has stopped is considered to be the guilty one. In the above experiment, the applicant's daughter was pointed at by the key, and as the mother considered the character of her daughter slandered by the conduct of the key, she sought redress. The magistrates said they could do nothing to assist the old woman beyond advising her to cease putting the Bible and the key to such superstitious uses.

CUCKOO LORE.

The border country of Devon and Somerset is described as the land of Cuckoos; and here, if any where, must be the parliament of cuckoodom—the session where there unquestionably are the birds of "loudest lay!" The rustic people of the district sing or say of this bird:—

> "The Cuckoo's a vine bird, she sings as she vlies,
> She brings us glad tidings, and tells us no lies;
> She sucks a vine vlower to make her voice clear,
> And when she cries Cuckoo! then summer is near."

Elsewhere, it is not flowers, but the eggs of other birds which are required to give clearness to the voice of the cuckoo. The subsequent change in the note seems to be connected with the cessation of the pairing period.

The East Devon version of the stave which has already appeared is as follows :—

"In April come she will,
In May she sings all day,
In June she changes her tune,
In July she begins to fly,
In August go she must."

There is also the childish fable to the effect that the little gnat which is to be found in hedge-rows, surrounded by a small lump of frothy white matter, resembling spittle, and which is called "cuckoo-spit," is the young cuckoo. Brockett states it to be the *Tullicona Spumaria*, which is seen at the axillæ of the leaves and branches of plants, particularly lavender and rosemary, early in the spring. Several wild flowers, which are the favourite depositories of the froth of the delicate little insect, have received the name of cuckoo flowers.

Among cuckoo omens are these: "Plinie writeth, that if, when you first hear the cuckoo, you mark well where your right foot standeth, and take up that earth, the *fleas* will by no means breed, either in your house or chamber, where any of the same earth is thrown or scattered."—*Hill's Natural and Artificial Conclusions*, 1650. "In the north, and perhaps all over England, it is vulgarly accounted a lucky omen if you have no money in your pocket when you hear the cuckoo the first time in a season."—*Queen Bee*, ii. 20. It is a still more common popular divination for those who are unmarried to count the number of years yet allotted to them of single blessedness by the number

of the cuckoo's notes which they count when they first hear it in the spring.

The cuckoo has a broad, hollow back, which Dr. Jenner thus explains in the *Philosophical Transactions* for 1788: "Premising the anomaly of the cuckoo laying its eggs in other birds' nests to be familiar to the reader, Dr. Jenner maintains that soon after the young cuckoo is hatched by the hedge-sparrow, the eggs, or the young ones, whichever should happen to be in the nest, are turned out of it by the cuckoo, and by it alone; to effect which the cuckoo is conjectured to have this peculiar conformation of the back. This has been much controverted. The truth seems to be, notwithstanding all that has been observed and published concerning the cuckoo, its natural history is still involved in considerable obscurity. Till lately it was not known that any bird laid its eggs in the nests of other birds besides the cuckoo; it is now, however, well ascertained that the American cowpen, or cow-bunting, lays its eggs in other birds' nests, and takes no care whatever of its offspring. The cuckoo has done much for musical science; since, from this bird has been derived the *minor scale*, whose origin has puzzled so many; the cuckoo's couplet being the *minor third* sung downwards."

Another explanation is: "This absurd name is given to the froth seen upon blades of grass, and in great abundance upon willow-trees, from a notion that it is the spittle of the cuckoo, on account of its being most plentiful about the arrival of that bird. This froth is, however, expelled by an insect named *Cicada spinnaria*, which has first sucked in the sap of the tree. A stupid fellow seeing this froth on almost every blade in his garden, wondered where all the cuckoos could be that produced it."

THE FIRST MERRY ANDREW, DR. BORDE.

Borde was a Sussex worthy, physician to Henry VIII., and an admirable wit in his reign. Hearne says, in Wood's *Athenæ* that the doctor was not born at Pevensey, or Pensey, as commonly said, but at Bond's Hill, in Holmsdayle in Sussex; should we not read "Borde Hill," as that place belonged to the family of Borde for many generations. It is in Cuckfield parish; and Borde's house may be seen from the Ouse Valley railway viaduct. He was the author of the *Breviary of Health*, *Tales of the Madmen of Gotham*, and the *Introduction of Knowledge*, the "whych doth teach a man to speak al maner of languages, and to know the usage and fashion of al maner of countries; Dedycated to the right honorable and gracious Lady Mary, daughter of King Henry VIII." Black letter, imprinted by William Copeland, without date.

The name of Merry Andrew, since so familiar, is said to have been first given to Doctor Borde, on account of his pleasantries. In the latter part of his life he grew serious, and took upon him the order of a Carthusian Monk, in the Charter House, at London. He lived on the site of Dudley-court, but it does not appear how long he was a parishioner of St. Giles.

> "Merry Andrew. A stage clown or fool.
> More blades, indeed, are cripples in their art;
> Mimick his foot, but not his speaking part:
> Let them the traitor, or Volpone try;
> Could they—
> Rage like Cethegus, or like Cassius die,
> They ne'er had sent to Paris for such fancies
> As monsters' heads and Merry-Andrews' dances."
>
> *Rochester's Poems*, 1710, p. 56.

"'Twas from the doctor's method of using such speeches

at markets and fairs, that in after-times those that imitated the like humorous, jocose language were styled Merry Andrews, a term much in vogue on our stages."

ANTIQUITY OF LADIES' CHIGNONS.

It may be interesting to some lady readers to know that there was a great author who lived in the second century of the Christian era, and that he wrote a very learned book upon *Dreams*, in which he incidentally refers to the belles of his day as wearing *Chignons*, and adopting the same expedients (that are said to be) employed in this day for the purpose of increasing their solidity and beauty. Here are the words attributed to Artemidorus: "If a woman dreams she has long and lovely hair, it is a dream significant of good luck; because women, for the sake of adding to their attractions, make use of other women's hair."

The *chignon* of the second century, it must be admitted, was not so monstrous as the pyramidical head-dresses of the Roman matrons of the first century, of whom it is said by Juvenal, that "a lady has her head piled up into so many folds and stories in height, that when she faces you she looks as tall and stately as a tragedy queen, and when she turns her back, she seems to be so diminutive as to be somebody else!"

From the very spare mention of the addition by Greek and Roman ladies to their head-dress of borrowed locks, it would seem that the practice was but little known until the days of general corruption and extravagance under the Cæsars. That a great variety of hair-dressing fashions existed before this time, there is abundant evidence, but these seem all to have been based on the principle of making the very best of the covering which nature had given to the

ladies' heads, whether by dyeing, curling, plaiting, or rolling, or by the addition of various ornaments, nets, bands, fillets and tiaras. Ladies' hair was artificially *frizé* in the time of the Empire, and even earlier, and by that means, and the *substructures* so well understood and so extensively used at the present day, there is no doubt that a large apparent volume of hair was produced without any actual addition of the raw material.

Clement of Alexandria, after ridiculing the devices, of forming artificial chains and plaits of hair, which were of so curious and complicated a nature that a lady dared not to touch her back hair lest the hair-pins should fall out and the whole affair come to grief; nor go to sleep, lest she should spoil the general effect of her *coiffure*, he declares that the addition of the hair of others is entirely to be condemned, and that it is the height of impiety to attach false locks to the head, thus clothing the skull with dead tresses. The passage is as follows:—

"For upon whom does the priest then lay hands? whom does he bless? Not the woman who is so adorned, forsooth, but *the hair of some one else*, and, through this hair, some unknown person. If the man be the head of the woman, and Christ the head of the man, is it not most impious that the women should fall into this double sin? In that they deceive the men by the excessive mass of hair, and, as far as in them lies, cast shame on their Lord, whilst they adopt false and meretricious ornaments, and make that head accursed which is already beautiful."

The passage from Juvenal already referred to relates apparently to that method of dressing the hair in which a mass of little curls rose to a great height from the forehead, but were not carried back farther than to the centre of the head, where they were suddenly terminated by a *fillet*, the hair at

the back of the head being drawn back tightly, and confined in a knot. The effect of this arrangement would be exactly that described by Juvenal; the lady, as seen from behind, would seem to be of her real height, as the anterior structure would hardly be visible, whilst from the front she would have a most imposing and stately appearance. The celebrated Evodus, representing Julia, the daughter of Titus, exactly illustrates this mode of dressing the hair.—*J. Eliot Hodgkin: Notes and Queries*, 4th S., vol. vii.

There is proof of the antiquity of chignons in German and Roman engraved gems; and on the walls of the Pompeian houses there is a picture of a Roman lady putting on the *palla*, and a mother about to nurse her child, in a picture of a Roman farm-yard, in which the ladies wear perceptible *chignons*, but much smaller than those now worn. Casanova, in his *Mémoires*, speaks of *un superbe chignon*—a *chignon* proper—in the early days of Voltaire and Rousseau. The word *chignon* occurs in Hamilton and Legrè's excellent *French Dictionary* (1864), before the fashion was resuscitated; but it is explained as *un chignon* (chez les femmes), back hair twisted in a knot, and therefore, not necessarily false hair.—*Hain Friswell: Notes and Queries*, 4th S., vol. vii.

DUTCH CUSTOM.

In Holland it is customary to hang a piece of lace-work at the side of the door of the houses, the origin of which is thus traced to the siege of the city of Haarlem, in 1572, when the Dutch struggled for their independence from the yoke of Philip, king of Spain. The cruelties perpetrated by the Spanish soldiers were so great that the citizens of the different towns resolved to exhaust every means of resistance rather than submit. The town of Haarlem distinguished

itself by the desperate bravery with which, for seven months, it stood out against the large army under the Duke of Alva's son. At length, a truce was agreed upon. Previous to the surrender of the town, a deputation of aged matrons waited on the Spanish general to know in what manner the women who were at the time in child-birth should be protected from molestation in case of the introduction of the soldiery; and he requested that at the door of each house containing a female so situated, an appropriate token should be hung out, and promised that that house should not be troubled. The custom is still in use, the lace being hung out several weeks previous to the expected birth, and hangs several weeks afterwards, a small alteration being made as soon as the sex of the child is known. During the time of this exhibition the house is exempt from all legal execution, and the husband cannot be taken to serve as a soldier.—*Notes and Queries*, 3rd S., No. 262.

THE GREENLANDER'S "HEREAFTER."

The Greenlander believes that when a man dies, his soul travels to Torngarsuk, the land where reigns perpetual summer, all sunshine, and no night; where there are good water, and birds, fish, seals, and reindeer without end, that are to be caught without trouble, or are found cooking alive in a huge kettle. But the journey to this land is difficult; the souls have to slide five days or more down a precipice all stained with the blood of those who have gone down before. And it is especially grievous for the poor souls, when the journey must be made in winter or in tempest, for then a soul may come to harm, or suffer the other death, as they call it, when it perishes utterly, and nothing is left. The bridge Es Sirat, which stretches over the midst of the

Moslem hell, finer than a hair, and sharper than the edge of a sword, conveys a similar conception; and the Jews, too, when they came to believe in immortality, imagined a bridge of hell, at least for unbelievers to pass. Mr. Tylor traces this idea of a bridge in Java, in North America, in South America; and he shows how, in Polynesia, the bridge is replaced by canoes in which the souls had to pass the great gulf.

DOLPHINS AND PORPOISES EATEN.

Some kinds of dolphins are eaten. What, indeed, is there that man does not eat? The smallest are reckoned the most delicate. In the Middle Ages, the flesh of the porpoise was much esteemed. In 1426, several were bought for the table of Henry III. The Bishop of Swinfield, who lived at that period, feasted upon porpoises whenever he had an opportunity. At a sumptuous banquet prepared for Richard II. at Durham House, some of these animals were served. It is said that, at the solemn installation of Archbishop Neville, four of these cetacea occupied a prominent place in the feast. In 1491, the bailiffs of Yarmouth presented a fine porpoise to Lord Oxford, accompanied by an address, in which they said that they made him this present because they thought nothing could be more acceptable to his lordship. At the wedding banquet of Henry V. many highly-flavoured dishes appeared, prepared from the flesh of the dolphin. At the coronation feast of Henry VII. porpoises were again found in the *menu;* they were both boiled and roasted, and pies and puddings were made of the flesh. Queen Elizabeth herself, who had a very refined taste, was fond of porpoise. It was sold in the English markets up to the year 1575, when it ceased to be esteemed.

THE HOUSEBREAKER.

In London this term is applied to the demolisher of buildings doomed to come down for the purpose of being rebuilt, or cleared away for the carrying out of improvements, railway extensions, new streets, &c. Then we find large areas of ground, speedily swept clear of houses, and the question naturally arises what becomes of the old materials? It is estimated that the materials of the demolished houses average a year's rental. The main portion of sound bricks, rafters, and boards are used to build dwellings for the working classes in the suburbs; but besides these portions of demolished materials, there is a residue of matters that the housebreaker sells at his leisure. In all the waste places in the outskirts of the metropolis, the yards of these dealers may be seen; doors, windows, partitions, grates, old ironwork, are scattered over the ground; good, bad, and indifferent specimens of workmanship are huddled together. In course of time, these materials come in for the repairs of houses. We have said that the average value of the materials of an old house is a year's rental. In the better-class houses, especially in old mansions, the lead forms the most valuable item. In many of the old houses of Grosvenor Square and other west-end squares the outbuildings are generally covered with thick cast lead, so rich in silver that it is asserted it is often smelted for the purpose of recovering the richer metal. The lead of such houses is often worth a hundred pounds. The taste for building the old chimney-pieces of demolished houses in new mansions is very general. When the late Mr. Thackeray was building his house at Kensington, in the fashion of Queen Anne's time, he fitted it up with chimney-pieces and panelling of that date. Sir Dudley Marjoribanks, when fitting up his fine new mansion in Park Lane

with old carved panelling, &c., removed here at great expense the entire carved work of one of the rooms of Draper's Hall, demolished in 1861. He even went so far as Paris to obtain the panelling of the Maison de la Poste. Mr. Gore Langton has erected some of these old carved Queen Anne mantlepieces in his new house in George Street, Hanover Square. The value of these relics is now so well known that no bargains can be obtained by accident. The agents of the Marquis of Westminster now retain all the carved chimney-pieces taken out of houses that are being pulled down on the Grosvenor estate, and when they are rebuilt the tenants have the option of having them built in again, of which they generally avail themselves. There are still remaining some quarries from which these prized relics may be rescued, especially on the Portland estate and in Bloomsbury. Many of the mansions of the nobility and gentry rich in such remains have within these few years been pulled down—for instance, the old Carlisle House, Soho; Argyle House and the Manor House, Camberwell, the residence of the Bowyer family, in which latter much of the works of Inigo Jones was found when it was demolished in 1861[1].

Many years ago the carved panelling of the Cock Tavern, Fleet Street (except the mantlepiece), was removed to the country house of the landlord. In 1836 the apartment in which the Court of Star Chamber sat at Westminster, was removed to a room at Leasowe Castle, Shropshire, the seat of the Hon. Sir Edward Cust. The Elizabethan panelling and Tudor arched doorways and Tudor gothic oak ceiling, roses, pomegranates, portcullises, and fleurs-de-lis were finely carved. In 1861 a panelled dining-room, elaborately carved with fruit and foliage, was removed from No. 108, Cheapside, to Gunrog, near Welshpool, North Wales, and there rebuilt into a mansion.

[1] *Times Journal.*

USE OF COFFINS.

In Bingham's *Antiquities of the Christian Church*, we find ample proof of the very early use of Coffins. During the first three centuries of the Church, one great distinction between heathens and Christians was, that the former burned their dead, and placed the bones and ashes in urns; whilst the latter always buried the corpse, either in a coffin, or embalmed, in a catacomb, so that it might be restored at the last day from its original dust. There have frequently been dug out of the barrows which contain Roman urns, ancient British stone coffins. Bede mentions that the Saxons buried their dead in wood. Coffins both of lead and iron were constructed at a very early period. When the royal vaults of St. Denis were desecrated during the first French Revolution, coffins were exposed that had lain there for ages. Notwithstanding all this, it appears that, both in the Norman and English period, the common people of the country were often wrapped up in a cere-cloth after death, and so placed, coffinless, in the earth. The illuminations in the old missals represent this. And it is not impossible that the extract from the "Table of Dutyes," may refer to a lingering continuance of this custom. Indeed, a statute passed in 1678, ordering that all dead bodies shall be interred in woollen and no other material, is so worded as to give the idea that there might be interments without coffins. The statute forbids that any person be put in wrapt or wound up, or buried in any shirt, shift, sheet, or shroud, unless made of sheep's wool only; or in any coffin lined or faced with any material but sheep's wool, as if the person might be buried either in a garment or in a coffin, so long as the former was made of, or the latter lined with, wool.—*Rev. Alfred Gatty: Notes and Queries*, 1 Ser., No. 45.

ROYAL INTERMENTS.

Mr. Albert Hartshorne has collected the following interesting details of the manner in which our early Sovereigns were interred :—

"The body of Henry I., who died in Normandy, was cut and gashed, sprinkled with salt, wrapped in a bull's hide, and brought to Reading Abbey and buried there. Stephen was buried in the Abbey of Feversham. The body rested there until the Dissolution, when it was taken up, uncoffined, and thrown into the river. Henry II. was interred in his royal habits in the Abbey of Fontevrault, crowned, and with a sceptre in his hand. The tomb was destroyed at the Revolution, but the effigy which remains accurately represents him in a mantle, dalmatic, gloves, spurs, and boots, crowned, and with a sword by his side.

"Richard I. was buried at the feet of his father ; there is no doubt that he was also clad in his royal robes, precisely as he is exhibited in effigy. This tomb was also destroyed at the Revolution.

"In 1797 the tomb of King John, in the choir of Worcester Cathedral, was opened, and it was then discovered that he had been dressed in exactly the same manner as he is represented by his effigy, with the exception that upon his head was found the remains of a monk's cowl, in which he is recorded by Mathew Paris to have been buried as a passport through purgatory. The royal remains were publicly exhibited. The body of Henry III., dressed in royal robes, was by his own desire laid in the old coffin which had once held the remains of the Confessor.

"The tomb of Edward I. was opened in 1774, when the entire corpse of the King was found so carefully enveloped in a cere-cloth of linen that each finger had a

separate casing; the body was further clothed in a dalmatic, stole, mantle, and a figured cloth of gold; the face was covered with a sudarium, and over all was a strong mantle of linen waxed on the under side. This cloth had been renewed several times in the reigns of Edward III. and Henry V. In the right hand was a sceptre and in the left a rod, both of copper gilt.

The tomb of Henry IV. at Canterbury was opened in 1832 in order to solve an historical doubt. The body of the King was found wrapped in a leaden case fitting close to the figure; on cutting through this covering it appeared in perfect preservation, but as far as was ascertained at the time there were no insignia of Royalty.

Towards the end of the 14th century the custom of burying in Royal costume was discontinued, and in its stead a figure painted and dressed to the life was placed over the coffin and borne in the funeral procession. The earliest instance that we have of this custom is in the case of Henry V., and this "lively effigy" formed the first of those figures for which Westminster Abbey subsequently became celebrated; those that exist at the present day have been irreverently called the "Ragged Regiment."

In 1789 the body of Edward IV. was exposed to view in St. George's Chapel, when a quantity of long brown hair was seen, but there were no traces of cere-cloths or robes. He is recorded to have been buried in velvet and cloth of gold. Richard II. was embalmed, cered, and soldered in lead except the face.

In order to clear up a doubtful point in history, search was made in 1813 for the coffin of Charles I., under the immediate supervision of the Prince Regent. A plain leaden coffin was found in Henry VIII.'s vault, bearing the inscription, "King Charles, 1648." Upon this being opened

the body was found wrapped in cere-cloth, and upon removing this, the face was discovered, still bearing a strong resemblance to the portraits by Vandyke. The head was loose, and being lifted out of the coffin and carefully examined, the muscles of the neck and vertebræ appeared divided, as if by a blow from a sharp instrument; the coffin was immediately after soldered up and the vault closed. The coffin of Henry VIII., in the same vault, had been violently broken in, and exposed a mere skeleton of the King.

STATUTE OF MORTMAIN.—JOANNA SOUTHCOTE.

In 1862, the character and tendency of the writings of Joanna Southcote were illustrated by the Master of the Rolls, in giving judgment in a case which raised a question as to whether a gift of real estate for the purpose of propagating "the sacred writings of Joanna Southcote" is a good gift. In the first place it is contended that this gift, if for a lawful and legitimate purpose, is a charitable gift, and therefore void, so far as the real estate is concerned, by reason of the Statute of Mortmain; and, secondly, it is urged that the gift is wholly void, both as to realty and personalty, by reason of the immorality and irreligious tendency of the writings of Joanna Southcote, which, by the disposition of her property, the testatrix intended to circulate and make more generally known. On the latter point, not being acquainted with the writings in question, it became my duty (said his Honour) to look into them sufficiently for the purpose of satisfying myself in this respect; and the result of my investigation is that there is nothing to be found in them which, in my opinion, is likely to corrupt the morals of her followers or make her readers irreligious. She was, in my

opinion, a foolish and ignorant woman, of an enthusiastic turn of mind, who had so long wished to become an instrument in the hand of God to promote some great good to the earth that, by constant thinking of it, it became in her mind an engrossing and irremovable idea, till, at last, she grew to believe that her wish was accomplished, and that she had been selected by the Almighty for some especial purpose.

"Of course, she had many followers, and probably has some now, as every person will have who has attained to such a pitch of self-confidence as sincerely to believe himself to be an organ of communication with mankind, specially selected for that purpose by the Divine Author of his being. In the history of the life of Joanna Southcote,—in her personal disputations with the Devil, in her prophecies, and in her alleged intercommunion with the spiritual world—I have found much that, in my opinion, is very foolish, but nothing that is likely to make persons who read her works either immoral or irreligious. I cannot, therefore, invalidate this clause in the will of the testatrix by reason of the tendency of the writings of Joanna Southcote. With respect, however, to the other objection raised to the gift—viz., that it is one given to promote objects which are within the meaning of what the Court holds as charitable objects, and consequently void, as falling within the provisions of the Statute of Mortmain, this is a much more serious objection. I am of opinion that if a bequest of "money" be made for the purpose of printing and circulating works of a religious tendency, or for the purpose of extending the knowledge of the Christian religion, that this would be a charitable bequest; and that this Court would, on a proper application being made to it, sanction and settle a scheme for its due administration. It is but lately, in fact, that I have had to settle and approve in Chambers a scheme of this description. In

this respect I am of opinion that the Court of Chancery makes no distinction between one sect of religion and another; the gifts to any of them being equally bequests, which are included in the general term of charitable bequests. Neither does this Court in this respect make any distinction between one sect and another. It may be that the tenets of one particular sect are to inculcate doctrines adverse to the very foundation of all religion and subversive of all morality. In such a case, if it should arise, the Court would not only not assist the execution of the bequest, but would declare it to be void. But the character of the bequest, so far as regards the Statute of Mortmain, would not be altered by this circumstance. The general immoral tendency of it would render it void, whether it were to be paid out of pure personalty or out of real estate; but if the tendency were not immoral and notwithstanding even this Court might hold the opinion that the tenets sought to be promulgated were foolish, or even devoid of foundation, the Court would not on these accounts declare it void, or take it out of the class of those legacies which are included in the general term of charitable bequest. The words of the bequest here are, "to propagate the sacred writings of Joanna Southcote." Joanna Southcote—it is shown from her writings—was a very sincere Christian, but she laboured under the delusion that she was to be made the medium of the miraculous birth of a child at an advanced period of her life, and that thereby the advancement of the Christian religion would be occasioned. But her works, as far as I have looked into them, contain but little on this subject, and nothing which could shake the faith of any sincere Christian. In truth—though, in my opinion for the most part confused and incoherent,—they are written with a view of extending the influence of Christianity.

"I cannot hold that a bequest by a testator to publish and propagate works in suppport of the Christian religion is a charitable bequest, and at the same time say that if a testator should select for this purpose one out of three or four authors whose works would in his opinion produce that effect, that such a bequest would cease to be charitable. Neither can I do so if a testator should select one single author, whose works, he thinks, will be productive of similar results. If a testator were to have a fund for the purpose of propagating at a very reduced price the religious writings of Dr. Paley or Dr. Butler, I should be of opinion that the bequest was charitable in character, and I am of opinion that I must hold the same with respect to what the testatrix in the present suit calls the sacred or religious writing of Joanna Southcote. Had this bequest been made out of pure personalty, this Court would, in my opinion, have supported it and regulated its application as well as it could; but as it is given out of land, in my opinion, it is void by reason of the prohibitions contained in the Statute of Mortmain."

PUNISHMENT OF TORTURE IN ENGLAND.

The history of the use of Torture in England is curious. From the hesitation to apply it to the Templars in the reign of Edward II. (1310), as well as from the express statement of Walter de Hemingford, it appears to have been at that time unknown in England, either as an act of prerogative or as an instrument of criminal inquiry in the ordinary course of law. Nevertheless, Holinshed relates that in 1468 Sir Thomas Coke, the Lord Mayor of London, was convicted of misprision of treason upon the evidence of one Hawkins, given under torture; and that Hawkins himself was convicted of treason by his own confession on the rack, and executed.

From this period until the Commonwealth the practice of torture was frequent and uninterrupted, the particular instances being recorded in the council-books, and the torture warrants, in many cases, being still in existence. The last instance on record occurred in 1640, when one Archer, a glover, who was supposed to have been concerned in the rioters' attack upon Archbishop Laud's palace at Lambeth, "was racked in the Tower," as a contemporary letter states, "to make him confess his companions." A copy of the warrant, under the Privy Seal, authorizing the torture in this case, is extant at the State Paper Office. With this instance the practice of torture in England ceased, no case of its continuance being discernible during the Commonwealth or after the Restoration. But, although the practice continued during the two centuries immediately before the Commonwealth without interruption, it was condemned as contrary to the law of England, and even declared to be unknown in this country by judges and legal writers of the highest character who flourished within that period. Thus Fortescue, who was Chief Justice of the Court of King's Bench, and who wrote his book, *De Laudibus Legum Angliæ*, in the reign of Henry VI., and who writes a case of false accusation under torture (which was probably the case of Sir Thomas Coke above mentioned), condemns the practice in the strongest terms, though he does not expressly deny its existence in England. Again, Sir Thomas Smith, a very eminent lawyer, statesman, and scholar, who wrote in the early part of Elizabeth's reign, says that "torment or question, which is used by the order of the civil law and custom of other countries, is not used in England. It is taken for servile." (Smith's *Commonwealth of England*, book ii., cap. 27.) And Sir Edward Coke, who wrote in the reign of James I., says, "there is no law to warrant torture in this land; and there is no one

opinion in our books, or judicial record, for the maintenance of them." (3 *Inst.* 35.) Notwithstanding this explicit denunciation of the practice as against law, both Smith and Coke repeatedly acted as commissioners for interrogating prisoners by torture (Jardine's *Readings on the Use of Torture in England*); and the latter, in a passage which occurs in the same book, and only a few pages before the words just cited, implicitly admits that torture was used at examinations taken before trial, though it was not applied at the arraignment or before the judge. There is also a direct judicial opinion against the lawfulness of torture in England. In 1628 the judges unanimously resolved, in answer to a question propounded to them by the King in the case of Felton, who had stabbed the Duke of Buckingham, "that he ought not to be tortured by the rack, for no such punishment is known or allowed by our law." (Rushworth's *Collections*, vol. 1, p. 128.)

And yet several of the judges who joined in this resolution had themselves executed the warrants for torture when they held ministerial offices under the Crown. Possibly the explanation of this inconsistency between the opinions of lawyers, and the practice may be found in a distinction between prerogative and law, which was better understood two centuries ago than it is at the present day. It is true, as the above authorities declared, that torture was not part of the common law; it was not used in judicature as it was by the Roman law, and the legal systems derived from it in Germany, Italy, and Spain; and, therefore, in England, no judge could by law direct the torture to be applied, and no party or procurator could demand it as a right. But that which was not lawful in the ordinary course of justice was often lawful for the prerogative of the Crown, which authorized the mode of enforcing the discovery of crimes affecting the State, such as treason or sedition, and sometimes of

offences of a grave character, not political,—acting, in this respect, independently of and even paramount to the common law, asserted so early as the reign of Edward I. This view of the subject is confirmed by the circumstance that in all instances of the application of torture in England, the warrants were issued immediately by the King or by the Privy Council. Objectionable as the use of torture was in all countries and under all circumstances, it was in no country so unjust and dangerous an instrumental power as in England.

In other countries, where it formed part of the law of the land, it was subject to specific rules and restrictions, fixed and determined by the same law which authorized the use of such an instrument, and those who transgressed them were liable to severe punishment. But in England there were no rules, no responsibility, no law beyond the will of the King. "The rack," says Selden, "is nowhere used as in England. In other countries it is used in judicature, when there is *semiplena probatio*, a half-proof against a man; then, to see if they can make it full, they rack him if he will not confess. But here, in England, they take a man and rack him—I do not know why nor when—not in time of judicature, but when somebody bids." (*Table Talk*, Trials.)

The modes of applying torture were as various as the ingenuity of man is fertile in devising the means of inflicting bodily pain. The Rack, which was common throughout Europe, was a large frame, in shape somewhat resembling a mangle, upon which the examinant was stretched and bound; cords were then attached to his extremities, and by a lever, gradually strained, till, when carried to the utmost severity, the operation dislocated the joints of the wrists and ankles. This engine is said to have been brought into the Tower of London by the Duke of Exeter, in the reign of Henry VI.,

and was hence called "the Duke of Exeter's Daughter." Besides the rack there were endless varieties of "the lesser tortures," such as thumb-screws, pincers, and manacles. In England one of the most dreaded engines of this kind was the Scavenger's Daughter, so called by a popular corruption from Skevington's Daughter, being invented by Sir William Skevington, a lieutenant of the Tower in the reign of Henry VIII. The engine was found in "Little Ease" in the Tower, in 1604, by a committee of the House of Commons appointed to inquire as to the state of the dungeon so called. In Scotland the instruments were the boots, called in France "le brodequin" (in which the torture was applied by driving in wedges with a hammer between the flesh, and iron rings drawn tightly upon the legs; the thummikins; the pinniwinks or fulliwinks; the caspitaws, or capsicaws. The particular construction of these barbarous instruments it would be difficult at the present day to ascertain; but several of them were in practical use in Scotland within twenty years from the final abolition of torture in that country in 1708.

Mr. Jardine has shown fifty instances of the infliction of torture. The last torture warrant is stated to be signed with the sign manual of King William III., is dated at Kensington Palace, and is for the torturing of Norvill Pain. With the form of that terrible instrument of torture—the Rack—we are familiar from the plates to the early editions of Foxe's Book of Martyrs.

Dr. Lingard, in his account of the different kinds of torture used in the Tower in the times of the Tudors, says, "A fourth kind of torture was a cell called 'Little Ease.' It was of so small dimensions and so constructed that the prisoner could neither stand, sit, nor lie in it at full length. He was compelled to draw himself up in a squatting posture, and so remained during several days." Randle Holme tells us

that "there was a similar place at Chester, where it was used for the punishment of petty offences. In the House of Correction is a place cut into a rock, with a grate-door before it; into this place are put renegadoes, apprentices, &c., that disobey their parents and masters, robbers of orchards, and such like rebellious youths, in which they can neither stand, sit, kneel, or lie down, but be all in a ruck, or knit together, and in such a lamentable condition that half an hour will tame the strongest and stubbornest stomach, and will make him have a desire to be freed from the place."

We have various evidence of the use of the rack in England. Sir Walter Raleigh, at his trial, mentioned that Kentish was threatened with the rack, and that the keeper of this horrid instrument was sent for. Bishop Laud told Felton that if he would not confess he must go to the rack. Campion, the Jesuit, was put to the rack in the reign of Elizabeth, and in Collier's *Ecclesiastical History* are mentioned other instances during the same reign. Bishop Burnet, likewise, in his *History of the Reformation*, states that Anne Askew was tortured in the Tower in 1546, and that the Lord Chancellor, throwing off his gown, drew the rack so severely that he almost drew her body asunder. It appears from the Cecil Papers that all the Duke of Norfolk's servants were tortured by order of Queen Elizabeth, who also threatened Hayward, the historian, with the rack. Ben Jonson alludes to the rack being threatened in his time. "And like the German lord, when he went out of Newgate into the cart, took orders to have his arms set up, &c. . . . The judge entertained him most civilly, discoursed with him, offered him the courtesy of the *rack*, but he confessed," &c.

This exhaustive article is in the main abridged from the *Penny Cyclopædia.*

LEGALITY OF WAGERS.

In olden times, a favourite form of wager was "a rump and dozen." In the case of *Hussey* v. *Cricket*, 3 Campbell's *Nisi Prius Cases*, 168, an action was brought upon a wager of a rump and dozen, whether the defendant was older than the plaintiff. The question argued before the Court of Common Pleas was, whether the action was maintainable? Sir James Mansfield, C.J., said, "I am inclined to think I ought not to have tried this case; I do not judicially know the meaning of a rump and dozen. While we are occupied with these idle disputes, parties have large debts due to them, and questions of great magnitude to try were grievously delayed. However, the cause being here, we must now dispose of it."

Heath, J.: "I am rather sorry this action has been brought, but I do not doubt that it is maintainable. Wagers are generally legal, and there is nothing to take this wager out of the common rule. We know very well, privately, that a rump and dozen is what the witness states, viz., a good dinner and wine, in which I can discover no illegality."

WHAT IS NEGLIGENCE?

A very characteristic judgment has been delivered by Baron Bramwell in the case of *Carstairs* v. *Taylor*. The question was, whether it was negligence to collect roof-water in a box capable of being eaten through by rats, damage from leakage having resulted to plaintiff's goods. When the box is repaired (said the learned baron), it will probably be repaired in such a way that this accident cannot occur again; but, as I have often said, to treat this as

evidence of negligence is to say that whenever the world grows wiser it convicts those that come before it of negligence. It is said that rats can be easily got rid of out of a warehouse; but, assuming it to be so, it is no negligence not to take means to get rid of them till there is reason to suppose they are there; and it cannot be said the persons ought to anticipate that rats will enter through the roof by gnawing holes in the gutters.—*Law Times.*

A Society of Raisers.

This Association describes its object to be, by weekly contributions, to create a fund to enable them to defend themselves against any reduction of wages, and to prevent all encroachments upon their rights. Payments would be made out of the fund to members authorized by the officers for the time being to strike or cease to work. All disputes relative to reduction in wages, &c., were to be decided by a majority of the "Raisers" in special meeting assembled. A short preface was prefixed to the rules, exhorting the "Raisers" to join heart and hand to protect their wages, on the ground that "Christ had said, 'Do unto others as ye would others should do unto you.'" Application was made to register the "Raisers" under the Friendly Societies' Act, but it was not considered entitled to such protection.

Giving Testimonials.

In the Court of Common Pleas, an attorney at Brentford brought an action against a builder at Camden Town, to recover damages on the ground that defendant had given to plaintiff a false representation as to character and respectability. The representation ran as follows:—"In answer to

yours of the 11th, respecting Mr. Kingston, I can only say I have known him for a period of thirty years, and have done business for him, and should be very glad to execute his orders to any amount, as I believe him to be one of respectability and integrity." In consequence, as was alleged, of this testimonial, an agreement was prepared and executed, by which certain property was let to Kingston, upon the terms that he should pull down an old house and build new ones at a cost of not less than 1200*l.*; paying nothing for the first year, but subsequently 65*l.* a year rent. Kingston, according to plaintiff's statement, took possession, and one part of his agreement he performed to the utmost, for he pulled down the house to its foundation, pulled up the drains to get at the old materials, and, as counsel said, "left not a brick behind." The materials were said to be worth about 400*l.* but Kingston sold them all for 180*l.*, and then took no steps to rebuild the new houses, and paid no rent. Plaintiff wrote to defendant about what had taken place, but got for answer that defendant could only repeat what he had already said of Mr. Kingston. The jury gave a verdict for plaintiff: damages, 400*l.*—*From the Builder.*

"ARMS OF THE SEA."

Some valuable information respecting "arms of the sea" is given in the Report of the Inspectors of Irish Fisheries issued in 1871. "The word estuary," says the Report, "is not defined in Hale, *de Jure Maris*, but in that work (Book I., cap. iv. 2) there is the following statement of 'what is taken to be an arm of the sea:'—'For the second, that is called an arm of the sea where the sea flows and reflows, and so far only as the sea so flows and reflows, so that the river of Thames above Kingston, and the river of Severn above

Tewkesbury, &c., though they are public rivers, yet are not arms of the sea. But it seems that although the water be fresh at high water, yet the denomination of an arm of the sea continues if it flow and reflow, as in the Thames above the bridge (22 Ass. 93). Nota que chascun eu que flow et reflow est appel bras de mere cy tantavint come il flow.'" This must be conclusive to any one capable of understanding it, and fully explains the meaning of a verse in an old song of the last century, which had hitherto baffled explanation :—

"An arm of the sea,
Introduced by a tree,
To a brisk young whale advances,
'Madam, may I win
The honour of your fin
For the two next country dances.'"

PERJURY.

A summary power of committing persons guilty of Perjury is vested in all the courts of the country by the Statute 14 and 15 Vict., c. 100. One object of this statute is to give the prosecutor his costs, when the prosecution is directed by the Court. It was passed to meet an expected increase of crimes of this nature, from the parties being allowed to give evidence in their own causes.

GOODS.

In actions for the non-delivery of Goods, the plaintiff, if successful, may have the goods themselves specially delivered to him, or the value of them assessed by the jury. This most beneficial change in the law is made by the Mercantile Law Amendment Act, 1855, 19 and 20 Victoria, c. 97.

BILLS OF EXCHANGE AND PROMISSORY NOTES.

On August 14, 1871, an Act of Parliament was passed to abolish *days of grace* in the case of bills of exchange and promissory notes payable at sight or on presentation. It recites that doubts have arisen whether, by the custom of merchants, a bill of exchange or promissory note, purporting to be payable at sight or on presentation, is payable until the expiration of a certain number of "days of grace;" and it is expedient that such bills of exchange and promissory notes should bear the same stamp, and should be payable in the same manner, as bills of exchange and promissory notes purporting to be payable on demand. It is enacted that bills payable at sight or on presentation shall be payable on demand, any law or custom to the contrary notwithstanding. For the purpose of the Act the terms "bill of exchange" and "promissory note" are to have the same meanings as are given to them in the Stamp Act, 1870. A bill of exchange purporting to be payable at sight, and drawn at any time between the 1st of January, 1871, and the day of the passing of this Act (14th of August), both inclusive, and stamped as a bill of exchange payable on demand, shall be admissible in evidence on payment of the difference between the amount of stamp duty paid on such bill and the amount which would have been payable if this Act had not passed.

ANCIENT AND MODERN LAW OF LUNACY.

In the case of persons of unsound mind, the civil law of Rome agrees with ours, in assigning them tutors to protect their persons, and curators to manage their estates. But in another instance, the Roman law goes much beyond the

English; for, if a man by notorious prodigality was in danger of wasting his estate, he was looked upon as *non compos*, and committed to the care of curators or tutors by the prætor. And by the laws of Solon, such prodigals were branded with perpetual infamy. But with us, when a man on an inquest of idiotcy hath been returned an *unthrift*, and not an idiot, no further proceedings have been had.—*Stephen.*

LAW OF PARENT AND CHILD.

The statute 11 and 12 William III., c. 4, which empowers the Chancellor to order the allowance to the Protestant child of a Popish parent, and the statute 1 Anne, c. 30, which granted similar powers of coercing a Jewish parent, are both repealed by the statute 9 and 10 Vict. c. 59. A much more recent statute has imposed on the parents of children convicted of crime the burden of contributing to their support during a course of reformatory training, the law rightly judging that *the crimes of children are the result of the negligence of the parents.—See* 20 *and* 21 *Vict. c.* 55.

A LEGACY LOST.

In an autobiographical *Memoir of Thomas Hardy*, whose trial on a charge of high treason in 1794, and his acquittal, after nine days' investigation, are well known, speaking of Mr., afterwards Lord Chancellor Erskine, his counsel, the memoir states :—"One disappointment in the legacy way is particularly worthy of remark. A gentleman of large fortune in Derbyshire, of the name of Kant, soon after the State Trials in 1794, made his will, and in testimony of his approbation of the ability, patriotic exertions, and splendid elo-

quence displayed by Mr. Erskine in his defence of Hardy, bequeathed him an estate worth upwards of thirty thousand pounds. Hardy himself was also handsomely mentioned in the will, to which Mr. Kant afterwards added a codicil. He died about seven years afterwards, and his attorney came up to London with the will enclosed in a letter written by the gentleman himself at the time of making it. After Mr. Erskine had read the letter, he asked the attorney if he had taken the proper legal steps to make the codicil valid? He replied, 'No.' Then said Mr. Erskine, 'By ——, you have lost me the estate.' Mr. Erskine sent for Hardy a few days afterwards, told him what had happened, and said that the will was void through the ignorance or villainy of a stupid country attorney."

SERVING ON JURIES.

The notions of exemption from Serving on Juries are very confined. At the opening of the Middlesex Sessions, June, 1871, several gentlemen who did not answer when called to serve on the Grand Jury, were fined 10*l.* each. One gentleman summoned said he was over age, and had served his country for sixty-eight years. The Assistant-Judge: "So am I over age." The Juror: "But you are paid for it." (Laughter.) The Assistant-Judge: "Being over age is no excuse—you must serve."

HUNDREDS AND TITHINGS.

The Rev. W. Barnes, in a paper read by him to the British Archæological Association, at Weymouth, in 1871, combats the ancient teaching that England had been divided into hundreds and tithings by King Alfred, the ground given for such assertion being founded on *Blackstone's Commentaries*,

book iv. c. 33. He did not find in Saxon-English laws or writings any good ground for this opinion, and he added that the laws or landshares of Wales would go to show that the Hundred was an institution of the old Britons. The hundred and free borough were named in the Saxon-English laws as things already known to law-learned men. He traced the use of the term in the early laws of Rome, and he found the term "cantref" (hundred) in a poem by Taliesin, a Welsh bard, entitled "*Caniad frau aeth y mor dros y cantref Galeod*," meaning "A song when the sea came over the lowland hundred." This related to a supposed bursting of the sea into Cardigan Bay in the year 500. In Yorkshire they had "ridings" or "trithings." Having noticed the occurrence of the hundred in Dorset, he came to the conclusion that England was not divided into hundreds by King Alfred, nor by any one King of the English people. He believed the Saxon-English founded the hundred (cantref) as an institution of the Britons, as we know the Britons had a freeborough of kindred, for which the English, who did not settle here on the land by hundreds, took the freeboroughship of landholders, whether of one hundred or not. He thought the tithing might have been one of the institutions of English law, as they were not bound to believe that the English outshared the hundreds into so many tithings each, as he did not think they had all an even toll of tithings.

ENFRANCHISEMENT OF COPYHOLDS.

The enfranchisement of copyholds, to facilitate which a great many Acts of Parliament have been passed, has at length, by the statute of 15 and 16 Vict. c. 51, been rendered compulsory alike on the landlord as on the tenant, on terms which are to be determined in case of difference by the copyhold commissioners nominated by the statutes. It would

seem that the holders of copyhold property are gradually availing themselves of the facilities afforded by the statutes; so that in course of time the old tenure by copy of Court Roll will become rare and perhaps unknown. This is one of the many instances showing the tendency of modern legislature to simplify and cheapen the transfer of real property. —*Blackstone's Commentaries*, Kerr's edit. vol. vii. p. 146.

THE REFORM BILL.

It is curious to observe that involuntarily Lord John Russell, as the originator of the Reform Bill, proved the true prophet of the fate of his own measure. He it was who declared the *finality* of the Reform Bill; and when, in 1861, his lordship proposed to amend the law, the country took him at his word, and by their indifference to the proposed measure pronounced the Reform Act to be *final*.

These were parlous times, considered even at forty years' distance. "Never, probably, was there a period in our history when the passions of the populace were more dexterously and deliberately suited by men of high station and by no means contemptible intellect. Treason was then in vogue; sedition openly encouraged. Most of us can recollect the ugly and ominous emblems which were paraded through the streets of larger towns, and the violence with which every one supposed to be hostile to the popular measure was assailed. Haughty aristocrats condescended to treat with Jacobin clubs and political unions."—*Blackwood's Magazine*, 1850.

CENSORSHIP OF THE DRAMA.

Mr. Shee, of whom it has been oddly observed that he was an accomplished gentleman rather than a great painter, wrote a tragedy called *Alasco*, the principal character of which he

deemed to be particularly suited to the histrionic powers of his friend John Kemble. But it happened to be the first tragedy which fell into the hands of Colman, the new licenser of plays; and he, regarding himself as charged with the conservation of the political as well as the moral purity of the play-going public, sternly refused to permit it to be performed, so long as it contained certain bits of declamation about liberty and the denunciation of despotism. To the expurgation of these the author as resolutely refused to submit, and appealed to the Lord Chamberlain himself against the decision of his deputy. But the Chamberlain (the Duke of Montrose), declining to examine that on which his deputy had *reported*, replied, somewhat ungrammatically, "I do conclude that, at this time, without considerable omissions, the tragedy should not be acted." Shee, however, was not to be so silenced, and resolved to shame his accusers by printing his tragedy, though it was not allowed to be performed. It accordingly appeared in 1824, with a preface in which the facts were set forth with considerable warmth, while all the prohibited passages were printed in italics. The tragedy itself is forgotten now, but it will be referred to by writers of literary and political history for illustrating what was prohibited as politically dangerous in London so late as 1824. The censor certainly did his work carefully. Treason is seen to lurk sometimes in single words—often in single lines—such as,—

> "Or question the high privilege of oppression."

Even the mention of—

> "Some slanderous tool of state,
> Some taunting, dull, unmanner'd deputy."

is thought to bode mischief, and is expurged accordingly.—*Penny Cyclopædia*, Sup. 2.

SCRIPTURAL WORDS AND PHRASES.

The Book of Genesis.

Sir Henry Rawlinson, in expressing his conviction of the connexion subsisting between the Babylonian documents in our possession and the earliest Biblical notices, has no doubt that we shall be able to derive the whole of the history given in the Book of Genesis from the time of Abraham from the original documents; and it is not too much to expect that almost the same facts and the same descriptions will be found in the Babylonian documents as in the Bible. He has shown that the Garden of Eden was the natural name of Babylon. The rivers bore the very same names, and it will be seen that the Babylonian documents gave an exact geographical account of the Garden of Eden. He speaks, of course, merely of the geography, and not of the facts connected with it. The same remarks will apply to the accounts of the Flood and of the building of the Tower of Babel, which it will be found are most amply illustrated in the Babylonian documents.

The Personnel of Adam and Eve.

We suppose we must accept modern philosophical doctrines, but it is not a pleasant idea to think that for untold my-

riads of years our ancestors were benighted savages, dwelling miserably in gloomy caves, squabbling over reindeer marrow-bones, and, perchance, stabbing each other occasionally with their flint knives. We would rather, unphilosophic though it may appear, accept Archbishop Usher's old-fashioned chronology, believe that our first father and mother lived less than 6000 years ago, that he was the handsomest of men, and she the comeliest of women, and that, so far from being a pair of brutish creatures only a step removed from the chimpanzee, they were stamped, upon their very entrance into the world, with the image of the Divine Majesty.

"We think," says a masterly writer in the *Quarterly Review*, "there are sufficient grounds, without reference to the sacred writings, for arriving at the conclusion, that all races and diversities of mankind are really derived from a single pair, placed on the earth for the purpose of peopling its surface, in both the lives before us, and during the age which it may please the Creator yet to assign to the present order of existence here."

NOAH'S ARK.

Of course, Sir John Maundeville has something marvellous to tell us about Noah's Ark. He speaks of a mountain called Ararat, but the Jews call it Taneez, where Noah's ship rested, and still is upon that mountain; and men may see it afar in clear weather. That mountain is full seven miles high, and some men say that they have seen and touched the ship, and put their fingers in the part where the devil went out when Noah said 'Benedicite.' But they that say so speak without knowledge; for no one can go up the mountain for the great abundance of snow which is always on that mountain, both summer and winter, so that no man ever went up since

the time of Noah, except a monk, who, by God's grace, brought one of the planks down, which is yet in the monastery at the foot of the mountain. This must have been the plank afterwards carried off to Constantinople, for three of the doors of St. Sophia were veneered with wood from the ark.—*Cornhill Magazine.*

EX. ii. 4.—ARK. "And when she could not longer hide him, she took for him an *ark* of bulrushes, and daubed it with slime and pitch, and put the child therein." This word, which signifies a *chest* or *coffer* (from Lat. *arca*), is applied especially to the closed vessel that contained Noah and his family, and the coffer in which the covenant was deposited. Here it is applied to the little covered vessel in which the infant Moses was exposed on the Nile; and it is still used in Scotland and Yorkshire for a *corn* or *flour chest.*

Chested occurs in Gen. l. "Joseph dieth, and is *chested.*" *Chested* here obviously signifies being put into a *coffin*, and comes from the word *chest*, by which word a *coffin* was sometimes called by the old writers.

> "He is now ded, and nailed in his *cheste.*
> I pray to God to give his soule reste."
>
> *Chaucer.*

Booker's Obsolete Scripture Words.

MEDIÆVAL LEGENDS.

Professor Max Muller has examined shortly the origin of some mediæval legends, such as the legend of St. Christopher, of St. Ignatius Theophorus, which owed their origin entirely to the misapprehension of a name. The story of the talking crucifix of Bonaventura is traced back to the saying of Bonaventura that it was the image which dictated all his works to him. The legends of saints fighting with dragons are explained as allegorical representations of their struggles with

sin. St. Patrick, driving away every poisonous creature from Ireland, is explained as a missionary who had successfully driven out the venemous brood of heresy and idolatry; and the belief in martyrs walking about after their execution with their heads in their arms is traced back to sculptures in which martyrs, executed by the sword, were so represented. Another case of modern mythology is when an abstract term, expressive of a quality, or of a mode of existence, is raised into a substantial, real, and personal being. This tendency—which in ancient times led to the creation of gods and goddesses, such as Virtue and Peace, and to a belief in beings such as Kronos, Time; Eos, Dawn; Demeter, Earth—produces in our own times conceptions of a similar character, such as Nature, Force, Atoms, Imponderable Substances, Ether, &c., which receive a passing worship in the successive schools of philosophy, and are at the bottom of most of the controversies which occupy the thoughts of each generation.—*Saturday Review.*

THE MOABITE STONE.

There has been discovered in the land of Moab a stone covered with writing—being the only authentic and original Biblical monument which has been found up to the present time. Indeed, according to M. Ganneau, the King Mesha is no other than the King of Moab whose bloody wars the Bible recounts, and who was contemporary with the Kings of Israel, Ahab, Ahaziah, and Jehoram.

The Rev. D. Ginsburg says that the inscription on the stone reads almost like a chapter of the Bible, this curious relic dating back 900 years before Christ, and the inscription being older than two-thirds of the Old Testament. Out of twelve or fifteen Moabite cities mentioned in the Old Testament, eleven were enumerated in that inscription. He con-

cludes that at the period indicated an organized temple service existed amongst Jews out of Palestine, and that that service must have been very much akin to the service of the Moabites ; that the inscription was far more simple than two-thirds of the Old Testament ; that in military prowess they were superior to the Jews ; and that the ancient Greeks and Romans, and we ourselves, had derived what had become our alphabet from them.

THE PATRIARCH ABRAHAM.

Dr. Wilberforce, Bishop of Winchester, in his sketches of the *Heroes of Hebrew History*, says of the birth of Abraham, "Here we stand among the great progenitors of our race. Abram's birth was but two hundred and eighty years after the Flood ; a shorter period than has passed since Queen Elizabeth sat under a tree which is still alive in Hatfield-park, and saw the approach of the Royal messenger who brought her, instead of the expected warrant to a dungeon and a scaffold, the tidings of her succession to the throne of England." Abraham was "the fountain-head of Hebrew hero-life." In what early time of the world he lived is brought home to us by suppositions founded upon the usual chronology. Noah was still alive when Abraham was three-score years old, "and may well have repeated in his hearing the wonderful story of that rescued life which the hand of God himself had shut for safety into the ark of gopher wood." By such communings Abram's soul may have ripened into that supreme trust in God's providence which was the ruling principle of his life; when he followed the Voice across Mesopotamian steppes he was made certain of his journey's end by remembering how wonderfully the hand which was his guide had piloted the ark upon the waters. On and on he journeyed, and at last across the mighty

Euphrates, "the 'great river,' 'the flood;' the 'other side' of which to those ancient men was little less of a partition from all they knew of life than were the waters of the great Atlantic to the adventurous Columbus. Right across the flood the mystic summons called the son of Terah, and over it he dutifully sped, and came into the land of Canaan." By such realistic touches and illustration does Dr. Wilberforce fix our attention upon these episodes of the sacred history of mankind. Abraham is "the Great Sheik: Grand, generous, powerful; when necessary, warlike, and always munificent." Esau is the "bold, wild, impetuous, generous, spirited, popular Arab." Joseph is a financier, an Egyptian patriot, a ruler of men. All through the book the writer shows the greatest skill in giving the full meaning of Biblical phraseology by translating it into modern language, and this is done so easily, the style is so clear and flowing, that not one beauty of the original record is suffered to evaporate. At intervals the actual text is returned to, and the additional matter seems only its natural complement—seems only the meaning which lies within it, and to have been drawn forth from it by the earnest contemplation of one who loves it well. With glowing enthusiasm he sums up the whole matter, declaring, "from first to last all Holy Scripture is full of Christ. In direct prediction, in type, in example, He is ever reappearing. It is the perpetual presence of this one master-figure, the marvel that throughout the ten thousand mysterious characters which are inscribed upon that still unrolling scroll the same image ever recurs, which, to the eye of faith, makes up the mighty wholeness of the prophetic record."

LOT'S WIFE TURNED INTO A PILLAR OF SALT.

In the *Early English Alliterative Poem*, edited by Mr. Morris (the first publication of the Early English Text Society),

there occurs in the poem called "Cleanness," a version of the scriptural story of the destruction of the cities of the Plain. In this version, Lot commands that no salt shall be put into the food, wherewith he regales his angel visitors, and this command is scornfully disobeyed by his wife. When she is turned into a pillar of salt the poet expressly states that this judgment fell on her for two reasons; first, that she served the salt before the Lord at Lot's supper; second, that she looked back.—*Notes and Queries*, 3rd S., No. 260.

THE PENTATEUCH.

The authorship of the Five Books of Moses has been hotly controverted. Bishop Browne says, "Every thing tends to prove that the history of the Pentateuch must be in its main facts true. The people, without question, came out of Egypt, sojourned in the wilderness, conquered Canaan, and must have been both numerous and well-trained, or such a conquest must have been impossible. This is exactly what the Pentateuch says, and what Bishop Colenso denies."

The analysis of his argument can be given (says the *Athenæum*) nearly in his own words:—A large portion of Joshua is due to the author of Deuteronomy, which therefore could not have been written by Moses. The Deuteronomist revised the other four books. About two-ninths of Genesis are Elohistic: this part contains peculiarities of phrase, 29 of which occur 10 times each, on an average, in the two-ninths, and not at all in the rest; and 100 "formulæ," which occur on the average each more than 10 times—20 of them 47 times—in the other portions, do not appear in the Elohistic portions. Many discrepancies and contradictions are found between the Elohistic and the other parts. Other

discrepancies give reason to conclude that ch. xiv. is the work of a second Jehovistic writer, and that ch. xv. and some other passages are interpolations of the Deuteronomist. Three-fourths of the whole book being thus disposed of, about one-tenth of the remainder, though Elohistic as to the name of God, is referred to a second Elohist. Dr. Colenso thinks that this second Elohist was really the Jehovist at a different period of his life. The Elohist is supposed to have written in the latter years of Saul, and may have been Samuel: the Jehovist is referred to the time of David and Solomon. The second Jehovist is referred to the later time of David: the Deuteronomist to the time of Jeremiah. Dr. Colenso puts his dates together as follows: the prophets named are those who may have written the several portions, and, of all we know, are supposed most likely to have done so.

	B.C.	*Contemplated Prophet.*
Elohist	1100—1060	Samuel.
Second Elohist Jehovist	1060—1010	Nathan.
Second Jehovist	1035	Gad.
Deuteronomist	641—624	Jeremiah.

Dr. Colenso examines the probable origin of the name Jehovah, and gives his reasons for supposing that it was gradually adopted by the Israelites after their entrance into Canaan, from their coming into contact with the Syro-Phenicians, with whom this name, or a name so like it as to be represented by Greek writers, Christian as well as heathen, by the very same letters, IAΩ, was the great mysterious name of their chief Deity, the Sun.

THE JEWS AND THE EGYPTIANS.

It is an interesting consideration how the mingling of family blood by the Jews, in imitation of the Egyptians,

affected their physical development. The representations on Egyptian monuments show the Egyptians to have been a comparatively feeble and emaciated race. The dwarfs who were said to be the Aztecs[1] from Central America had in their features a great resemblance to some of the Egyptian portraits. Like causes might have produced like effects. As to the Jews, there are now scarcely any that pretend to a descent from the ancient Jews prior to the Christian era; and one is at a loss to know by what means so many heterogeneous nations, Arabian, Spanish, Italian, German, Polish, Hungarian, Turkish, and Russian, got mingled in name and blood with them. The depreciation is very obvious if we compare them with the figures on the Assyrian monuments, but less so if we compare them with their ancestors in the Egyptian portraits.—*J. J. Buckton: Notes and Queries*, 3rd S., No. 248.

THE EVIL EYE IN EGYPT.

There is gross ignorance and superstition among the people of Egypt, and the most noxious of their superstitions is their

[1] In June, 1853, a couple of children, stated to have been brought from a city long hidden, called Ixamayil, were exhibited in London as genuine descendants of the ancient Aztecs They were dwarfs, almost idiots, and knew no language, though with much difficulty they had been taught to pronounce a few words of English. A most improbable tale was related of the manner of their being obtained; and it was related that the pure race had become thus diminutive, and that they were employed only as priests or priestesses, or rather as representative of a deity. Professor Owen, on examining them, pronounced that they were merely exceptional dwarfs, specimens of some races, probably South Americans, of the usual stature, with a mixture of European blood; and Dr. Conolly, formerly of Hanwell, announced that they were examples of a peculiar kind of cretinism, not attended with goitres. —*Notes and Queries*, 3rd S., No. 248.

dread of the evil eye. A piece of red cloth on a woman's dress, or any thing striking about a camel, is considered a conductor to attract the glance of the possessor of the evil eye. A fine horse or a fine house is enjoyed with fear and trembling; and the butcher is afraid to exhibit fine beef, lest the evil eye should covet it, and it should become putrid. Children are peculiarly the objects of this fear. When allowed to go abroad, they are studiously ill dressed: but more generally they are kept at home safe from admiration. In Europe it is the children of the rich who live; in Egypt it is the children of the poor. They may be seen in the fields collected around a tethered buffalo, having been sent out at sunrise, and at sunset they enter their miserable hovels, only to sleep, and that only in winter. In summer they live night and day in the fields, while the children of the rich are confined in the harem from fear of the evil eye. Achmet Pasha had 280 children, and only six survived. Mahomed Pasha had eighty-seven children, and only ten were alive at his death.—*Archbishop Whately.*

THE RED SEA.

It is curious to find from how minute a plant the "Red Sea" obtained its name:—"The plants of the sea are often of a size altogether microscopical. Freycinet and Turrel, when on board the corvette *La Créole*, in the neighbourhood of Tajo, in the Isle of Lucon, observed an extent of thirty-five square miles tinted a bright red. This colour proved to be due to the presence of a minute plant, so small that in a square inch there were 25,000,000 individuals. As this coloration is extended to a considerable depth, it would be impossible to calculate the number of living

organisms. In the Red Sea this coloration is seen in certain circumstances, and hence its name. In this case, as in the other, the colour is due to a microscopic seaweed. 'On the 10th of December,' says M. Ehrenberg, 'I saw from Mount Tor, near Mount Sinai, the whole bay of which the village is the port, red as blood: the open sea, beyond the coral reef which fringes the shore, kept its ordinary colour. The wavelets carried to the shore during the heat of the day a purple mucilaginous matter, and left it upon the sand, so that in about half-an-hour the whole bay at low tide was surrounded by a red fringe. I took some of the water to my tent in a glass. It was easy to see that the coloration was due to little flocks, scarcely visible, often greenish, and sometimes of an intense green, but for the most part a deep red, the water in which they were swimming being perfectly colourless. Upon examining them with a microscope I found that the flocks were formed of bundles of fibres, which were rarely as much as one-twelfth of an inch long. This seaweed is called the *Red Trichodesmium*."

SOLOMON'S TEMPLE.

To some persons it might appear idle and unreasonable to speak of any building, existing or non-existing, in reference to the temple that Solomon built at Jerusalem. What is there that could be compared with it? Its very name is conjoined in our minds with ideas of vastness, of splendour, and of riches, which the imagination even will not venture to indulge in, and which our reason refuses to reason upon. We read of such wonders concerning it—of ten thousand men employed continually in cutting down cedars in Lebanon; of eighty thousand men hewing stones in the moun-

tains; of seventy thousand men bearing burdens; of three thousand six hundred men as overseers merely of the work: and yet that the unceasing labours of this great multitude of workpeople could not accomplish the building of the temple in less than seven years! What an idea does this convey of the temple's spaciousness and magnificence! And again we read that, before a stone of it was laid, David had provided means for it to which the world can find no parallel—means that would annihilate our National Debt in a moment; for he laid by for it in the first instance a hundred thousand talents of gold, which, at 5075*l.* the talent, would amount to 507,578,125*l.*; a thousand thousand talents of silver, at 355*l.* 10*s.* each, 353,591,666*l.*: not judging even this sufficient, he, two years subsequently, gave of his own proper good three thousand talents of gold, 15,227,265*l.*; seven thousand talents of silver, 2,471,350*l.*; and so effectually did he at the same time exhort the chiefs and princes to give liberally, that they also gave five thousand talents of gold, 25,378,750*l.*; ten thousand talents of silver, 3,535,000*l.*; total, 907,782,156*l.*

GARDENS OF JERUSALEM.

These celebrated gardens extend along a valley which runs from El-Bownach to Bethlehem. It is the most charming spot in all Palestine. There are murmuring streams, winding through verdant lawns; there are the choicest fruits and flowers, the hyacinth and the anemone, the fig-tree and the pine. Towering high above the garden, and contrasting grandly with its soft aspect, are the dark precipitous rocks of the neighbouring mountains, around whose summits vultures and eagles incessantly scream and describe spiral circles in the air. The rare plants and flowers which

Solomon collected within these gardens were protected from the north wind by the mountain. Every gust of the south wind was loaded with perfume. With the first breeze of spring the fig tree puts forth its fruits and the vines begin to blossom. It was in the words of scripture "a garden of delights." The vegetations of the north and south were intermingled. One part of the garden was called Walnut-tree Walk (or, as the English scripture translation has it, "The garden of nuts,") another is the "beds of spices."

THE PUBLICAN.

This word, in the New Testament, Matt. xviii. 17, denoted a person who farmed from the government a portion of the customs or other public revenue. These officers had deputies under them, the actual collectors of the revenue, who were also called *publicans*, and who, from their general character for extortion, were very odious to the people. *Publican* is now the name given to a person who keeps a house of entertainment for travellers in humble rank.—*Booker.*

LAWYERS.

Lawyers is a name given to the *Jewish Divines*, or expounders of the law of Moses, which was a theological, as well as a political code. In the modern acceptation of the word, *lawyer* is never used as synonymous with *divine.* In the New Testament *lawyer* and *scribe* appear to be synonymous terms, as we find the *lawyer* in Matt. xxii. 35, called *scribe* in Mark xii. 28. In the Old Testament *scribe* is used for a *public notary* or *secretary.* Its modern use agrees with the original meaning of the word, viz., *transcriber.*—*Booker.*

CATHOLICS AND ROMAN CATHOLICS.

It does not appear to be generally understood that "Catholics" is a term of courtesy, shown to members of the Roman Catholic Church by members of the Church of England. When Papists (we do not use the term offensively) first took upon themselves the title of Catholic, the legislature noticed it; and in the 35 Queen Elizabeth, c. 2, sec. 1, they are termed "Popish recusants *calling themselves* Catholics." But now it is an every-day occurrence to hear them distinguished by the name of "Catholics." Do not members of the Church of England pray for "the Catholic Church?" "Christ's Holy Catholic Church?" more especially for that pure and apostolical branch of it established in these kingdoms? This is not, however, the mistake of the Papists themselves; for, in Pope Pius's creed, the term used to express the Church of Rome is the *Roman Catholic* Church, and not simply the Catholic Church.

The Rev. Luke Booker, in his little book on *Obsolete Words and Phrases*, says:—The Catholic Church in the Prayer-Book signifies *the universal Church of* Christ; and hence a *Catholic* means a member of the same. The Romish Church, pretending to be the whole Church, arrogates to itself exclusively the title *Catholic*—a use of the word sometimes admitted through ignorance or inadvertence, by persons not of that communion. However, as the correct meaning of the word is becoming generally understood, this wrong use of it will soon be altogether given up, at least by those who are not *Romanists*

We use the phrase "*Catholic Church*" for the *Church Universal*, and the "*United Church of England and Ireland*" for our branch of that Church, but the term *Protestant* does not occur in our Book of Common Prayer, our Articles, our

Homilies, or our Canons; in short, our Church is not committed in any official act to the term Protestant. The designation Protestant, however, is used among us as a general term to signify all who protest against Popery; but it was in former times, and still may be, used in application to the members of our Church, as denoting those who *testify for the truth of Christ's religion* according to the literal meaning of the word, which is compounded of "pro," *for*, and "testor," *to witness*.

Laud, in his conference, with the Jesuit Fisher, says, "The Protestants did not get that name by protesting against the *Church* of Rome, but by protesting (and that when nothing else would serve) against her *errors* and *superstitions*. Do you but remove them from the Church of Rome, and our protestation is ended, and our separation too."

THE INSCRIPTIONS ON THE CROSS.

It is a mistake to suppose that there was but *one* title or inscription. There were *three*, as both St. John and St. Luke distinctly intimate, written in as many different languages.

St. John says (xix. 19, 20) that "Pilate wrote a *title* and put it on the cross;" "and it was written in Hebrew, and Greek, and Latin." It is natural to suppose that St. John, being a Jew, and writing for the Jewish converts in Palestine, would transcribe the inscription which appeared in his own language; and this supposition is confirmed by the order in which he places the three languages.

For the same reason St. Luke must be supposed, both from his own origin and from the class of persons for whom his gospel was apparently (secondarily) designed, to have chosen that inscription which was written in the *Greek*

language, and to which he accordingly gives precedence, saying (xxiii. 38) that "the superscription" was written "in letters of *Greek*, and Latin, and Hebrew."

St. Mark, without alluding to the diversity of the languages, gives what he styles "The *superscription of* (Jesus') *accusation*" (xv. 26). And the same rule holds good in his case, that his natural selection, confirmed by the idiom of the language, was that of the *Latin*.

A little consideration of St. Matthew's language will show that he does not profess to give any one *inscription* at all. He speaks (xxvii. 37) of the "*accusation*" being set up over His head. Now, all classical readers know that the Greek word for accusation (αἰτία) is a technical and forensic term, and denotes the *legal charge* upon which Jesus was arraigned and condemned. And that was that He, "Jesus," claimed to be *King of the Jews*. It was no part of the charge that He happened to be a *Nazarene*, and the place of birth is, therefore, naturally omitted as irrelevant to the issue.

The four statements are, therefore, perfectly independent of each other, and each individually and strictly exact. Indeed, it does seem preposterous to suppose that St. John and St. Matthew at least, both of whom had seen the Inscriptions, would have made any mistake at all about them.

The case, therefore, stands thus:—

St. John gives the Hebrew, St. Luke the Greek, St. Mark the Latin Inscription, while St. Matthew takes from them that part only which formed the substance of the charge upon which Jesus was actually condemned and crucified.

The inscriptions themselves would be as follow:—

Hebrew—"*Jesus of Nazareth, the King of the Jews.*"

Greek—"*This is the King of the Jews.*"

Latin—"*The King of the Jews.*"

This explanation is due to the Rev. Josiah Forshall, M.A., formerly the Secretary of the British Museum.

ORIGIN OF THE SIGNS + AND —.

The first of these signs is a contraction of *et*. The course of transformation from its original to its present form may be clearly traced in old MSS. *Et* by degrees became &, and & became +. The origin of the second (—) is rather more singular. Most persons are aware that it was formerly the universal custom, both in writing and printing, to omit some or all of the vowels, or a syllable or two of a word, and to denote such omission by a short dash, thus —, over the word so abbreviated. The word *minus* thus became contracted to m̄ns, with a dash over the letters. After a time the short line itself, without the letters, was considered sufficient to imply subtraction, and by common consent became so used. Hence we have now the two signs + and —. —*Athenæum.*

THE MYSTERY.

The Rev. Luke Booker, in his *Obsolete Words and Phrases*, (a copy of which, Archbishop Whately says, "Every man with a Bible or Prayer Book, should possess"), gives the following very interesting explanation of the above term :—

Matt. xiii. 11.—MYSTERY ; *μυστήριον* from *μύειν*, *to shut up*. This word, according to its ordinary acceptation, now signifies a thing *unintelligible* or *concealed*, whereas, in the Scripture it means something *that had been unknown, but in due time was revealed by the inspiration of God.* Thus it is applied to the *principles of the Gospel* in the passage above referred *to—to the calling of the Gentiles with the Jews*, Eph. i. 9—*to*

the justification of the Gentiles by faith, without the observance of the Law of Moses, Rom. xvi. 25—*to the conversion and restoration of the Jews*, Rom. xi. 25—and *to the circumstances of the general resurrection*, 1 Cor. xv. 51. In some other passages the word *mystery* means *an emblem of a revealed truth*, as in Eph. v. 32 ; Rev. i. 20, xvii. 5. In the Liturgy, also, we find this use of the word. Thus, in the exhortation at the Communion, and in one of the prayers near the end of that Service, *mystery* signifies *emblematical representations of our Lord's death in that ordinance.* "Meet partakers of those holy *mysteries*." "Ordained holy *mysteries*." "Duly received those holy *mysteries*." This word clearly had a reference, in the Scriptures, to those ancient pagan institutions called *mysteries*, in which, as in *Freemasonry*, there were secrets which were made known, and *that* through emblematical representations, to members on their admission. By analogy, the word *mystery* was once applied to the knowledge of any art or trade, and also to express those crude exhibitions in which sacred subjects were formerly represented by acting.

CLERICUS.—CLERK.

In the "Valor Ecclesiasticus" of Henry VIII. only some of the Clergy have the affix of "clericus." We must recollect that "benefit of the Clergy," was a privilege to those who could read and write, whether in Holy Orders or not ; and that, in the parlance of the House of Lords, a lay lord is one who is neither a prelate nor a judge. We should suggest that "clericus" or "clerk," which now signifies a skilled labourer employed in penmanship, had at different periods signified one who could read and write—a university graduate, and any one trained in a learned profession.—*Gentleman's Magazine.*

THE ŒCUMENICAL COUNCIL.

The Œcumenical Council has raised a question of English orthography. Should this derivative of οἰκουμένη be spelt œcumenical or ecumenical? One writer does not hesitate to lay down the law to this effect: "There are no diphthongs in *English* spelling." This shows singular ignorance of old English, of the fact that the great king whom we call Alfred was really Ælfred; that our eventide was "œfentide" in the early language; that the Greek ἐλεημοσύνη was transmuted into "œlmessan," and thence in our modern speech became *alms*. (We read in the "Chronicle," under the dates 887, 888, 890, how Wessex and King Alfred sent *alms* to Rome by the aldermen Æthelhelm and Beocca and by the Abbot Beornhelm, and the word shows that these were voluntarily contributions, not an enforced tribute.) The truth is that the art of printing, though an excellent invention, tends to impoverish the apparatus of language. The "æ" diphthong has been weakened into "e"; the letter *thorn*, in two forms, has vanished altogether, and is replaced by the unmeaning and ridiculous "th." Printers don't like too many letters; they detest diphthongs, they dislike colons and semicolons, and think that authors ought to be satisfied with the fullpoint and the comma. Of this last point they are only too liberal; who does not sympathise with Sydney Smith's complaint to Jeffrey, that his "reader" kept a pepper cruet full of commas at his elbow, and dusted the "proofs" with it? Then printers don't approve of too many letters in a word. So "fullness" becomes "fulness," and "judgement" is shortened to "judgment," and the like. And as the mass of men spell according to what they see in print—just as they think a *Times*' letter must be the perfection of style, our English is getting into a terribly hetero-

graphic state. That œcumenical should preserve its diphthong in the newspapers in defiance of such popular authorities as Webster and Dr. William Smith is certainly remarkable. That we should be oracularly informed that there are no diphthongs in English is, perhaps, more remarkable still. One is never too old to learn.

WHAT IS FAITH?

Faith is nothing else but a spiritual echo, returning that voice back again which God first speaks to the soul.—*Sibbes.*

THE WORD "SELAH."

The translators of the Bible have left the word Selah, which occurs so often in the Psalms, as they found it, and of course the English reader often asks what it means. The Targums and most of the Jewish commentators give to the word the meaning of eternally, for ever. Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical or rhythmical note. Herder regards it as indicating a change of tone. Matheson thinks it is a music note, equivalent, perhaps, to the word repeat. According to Luther and others, it means silence! Gesenius explains it to mean: "Let the instruments play and the singers stop." Worcher regards it as equivalent to *sursum corda*—up, my soul! Sommer, after examining all the seventy-four passages in which the word occurs, recognizes in every case "an actual appeal to Jehovah. They are calls for aid and prayers to be heard, expressed either with entire directness, or if not in the imperative 'Hear, Jehovah!' or 'Awake, Jehovah!' and the like, still earnest addresses to God that He would remember

and hear," &c. The word itself he regards as indicating a blast of trumpets by the priests. Selah itself he thinks an abridged expression used for Higgaion. Selah —Higgaion indicating the sound of the stringed instruments, and Selah, a vigorous blast of trumpets.

SWADDLERS.

The term "Swaddler," used by the Roman Catholics of Ireland to describe Protestants, had this origin:—"It happened that Cennick, preaching on Christmas-day, took for his text these words from St. Luke's Gospel—'And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes lying in a manger.' A Catholic who was present, and to whom the language of Scripture was a novelty, thought this so ludicrous that he called the preacher a swaddler in derision, and this unmeaning word became the nickname of the Methodists, and had all the effect of the most opprobrious appellation."—*Southey's Life of Wesley*, ii. 153.

LORD BYRON'S RELIGIOUS BELIEF.

"Not merely from casual expressions (says Lady Byron, in one of her letters), but from the whole tenor of Lord Byron's feelings, I could not but conclude he was a believer in the inspiration of the Bible, and had the gloomiest Calvinistic tenets. To that unhappy view of the relation of the creature to the Creator I have always ascribed the misery of his life. . . . It is enough for me to remember that he who thinks his transgressions beyond *forgiveness* (and such was his own deepest feeling) has righteousness beyond that of the self-satisfied sinner, or, perhaps, of the half-awakened. It was impossible for me to doubt that, could he have been

at once assured of pardon, his living faith in a moral duty and love of virtue ('I love the virtues which I cannot claim') would have conquered every temptation. Judge, then, how I must hate the Creed which made him see God as an Avenger, not a Father. My own impressions were just the reverse, but could have little weight; and it was in vain to seek to turn his thoughts for long to that *idée fixe*, with which he connected his physical peculiarity as a stamp. Instead of being made happier by any apparent good, he felt convinced that every blessing would be 'turned into a curse' to him. Who, possessed by such ideas, could lead a life of love and service to God or man? They must, in a measure, realize themselves. 'The worst of it is, I *do* believe,' he said. I, like all connected with him, was broken against the rock of Predestination. I may be pardoned for referring to his frequent expression of the sentiment that I was only sent to show him the happiness he was forbidden to enjoy."

CHURCH DISPUTES.

Mr. Arthur Helps has well observed :—"I am lost in astonishment when I contemplate the 'questions,' as they are called, which are debated by the different religious parties, and respecting which they become furious. Vestments, intonings, processions, altar-cloths, rood-screens, and genuflexions, are made to be matters of the utmost importance; and all the while the really great questions are in abeyance. It reminds me of children playing at marbles on the slopes of a volcano, which has already given sure signs of an approaching eruption."

WHAT IS THE EARLIEST REFERENCE TO PEWS?

It is hard to say whether the passage in Piers Plowman's Vision is the earliest. It occurs at p. 95 of the edition of 1813, and is as follows :—

> "Among wyves and wodewes ich am ywoned sute
> Yparroked in *puwes*. The person hit knoweth."

The interpretation of the passage is—

> "Among wives and widows I am wont to sit
> Y-parked in *pues*. The person knows it."

'Yparroked' is supposed to come from the A. S. *parruc*, a croft, or small field 'twinned off,' as we say in Lancashire." [The "Vision of Piers Plowman" was written by Robert Langland, a secular priest, probably about the year 1362.] It is not to be inferred that the pew system existed at this time. The sexes being then separated, special seats for wives and widows, as *a class*, were set apart in many churches.

THE SCIENCE OF RELIGION.

Professor Max Muller, in a lecture delivered at the Royal Institution, did not deny that the ancient religions were imperfect, but it is perfectly certain that philosophers like Socrates and Plato were not worshippers of stocks and stones. As St. Augustine has said, there is no religion which has not some grains of truth in it. In illustration of this he would read some of the precepts of the greatest book-religions of the world, beginning with a hymn from the Rig Veda, which taught purity of life and the necessity of absolution from sin. These pure precepts were written at least 3,000 years ago. He then read some extracts of like character of the teachings of Zoroaster, from the Zend Avesta of the Persians, followed by translations of selections from

Buddhist sacred books. He said that the ancient religions of the world were the religions of children, and the only ones which were possible at that time ; but those religions which are adapted to man in his childhood will not do for the philosopher. Religion is ever oscillating between these two poles, and when it gets too close to either of them it is liable to be destroyed by becoming on the one hand mere superstition, or on the other mere philosophy. The ancient languages being poor in words, deal very largely in metaphor ; the man who first, in his longings after the infinite, employed the words "blue sky" from out of his slender vocabulary to express imperfectly by metaphor the thoughts within him, did not worship the sky ; but when, in later years, his descendants adopted the literal meaning, and lost the spiritual truth, they began to worship the visible sky, and to make it their god. In studying sacred records, it is wrong to force literal interpretations instead of seeking for spiritual truths, and when more is known of those truths we shall become much more charitable towards our neighbours and towards their religions.

NEEDLE'S EYE.

"For it is easier for a camel to go through a needle's eye," &c. (S. Luke xviii. 25). In a recent work on the Sahara, by Desar, a Swiss *savant*, the author mentions that the inhabited places in the desert are fortified, and that the gates have a large opening in the middle and small ones on the sides, called "Needles' Eyes." Is it not very likely that gates similarly constructed existed in different parts of the East and in Palestine, and that the appellation for the smaller side openings, through which a camel could not pass, may be an old one? If this be the case, the correct explanation of the above verse of Scripture, which has been so often

commented on, is obvious. Desar says that as soon as he saw the smaller openings, and heard they were called "Needles' Eyes," the verse in question, which had always puzzled him when a schoolboy, became perfectly intelligible. —*Mary Simmonds; Notes and Queries*, 3rd S., No. 274.

RELIGIOUS BELIEF.

Sir Humphry Davy, in one of his manuals of charming philosophy, says:—"I envy no quality of the mind, of intellect in others, be it genius, power, wit, or fancy; but if I could choose what would be most delightful and, I believe, most useful to me, I should prefer a firm religious belief to any other blessing; for it makes life a discipline of goodness, creates new hopes, when all earthly hopes vanish, and throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens life even in death, and from destruction and decay calls up beauty and divinity; makes an instrument of torture and shame the ladder of ascent to Paradise; and, far above all combinations of earthly hopes, calls up the most delightful visions of palms and amaranths, the gardens of the blest, the security of everlasting joys, where the sensualist and the sceptic view only gloom, decay, annihilation, and despair.

A NICE POINT.

Great debts were said to have been incurred by the See of Canterbury when Archbishop Langton erected the hall of the Archiepiscopal Palace, insomuch that Boniface, the fourth in succession from the above-named prelate, found a charge of no less than 22,000 marks, a vast sum in those

days, which, however, he made good; but could not help, at the same time, saying, "My predecessors built this hall at great expense; they did well, indeed; but as they laid out no money about this building, except what they borrowed, I seem, indeed, to be truly the builder of this hall, because I pay the debts which they contracted."

WHO WAS APPOLLONIUS OF TYANA?

The Pagan Christ of the third century. About the time of the birth of Christ there arose throughout Greece and Rome certain reformers, who, dissatisfied with Paganism as it then existed, rejected Christianity, but proposed to recast the old religion upon the new model—to form a Christianized Paganism. Later philosophical sects led to an attempt to introduce a Pagan Christ, and this attempt received imperial encouragement in the reign of Severus and his successors, this spirit having come from the East, and arisen out of the mysticism of Eastern sun-worship. It was under the influence of an extraordinary family of remarkable women, all coming from a Syrian temple of the Sun, that the vigorous attempt was made to establish Sun-worship as the orthodox religion of the Roman empire, the traces of which are still visible in so many remarkable monuments, not only in the centre of the empire, but through all its provinces, and even on the distant shores of Britain. To one of these women we owe also the equally unsuccessful attempt to establish a Pagan Christ, whom they sought to set up as a rival to the Christ of the Gospel. For this purpose she chose an individual who flourished some two centuries before, and whose name enjoyed a certain reputation for the strictness of his philosophical doctrines and life. This man's name was Apollonius, and he was born at Tyana, a Greek city of Cappadocia, it is believed at about the same

time as Christ was born in Judæa. Perhaps the circumstances of his being a contemporary of Christ was one of his recommendations to the choice of the imperial religious reformer. To Philostratus, one of the literary circle of Julia Donna, was intrusted the task of writing in Greek the life of the philosopher Apollonius of Tyana, and the result was a singular piece of credulous biography, which is still in existence. Apollonius had sought to restore in their primitive purity the doctrines and practices of the Pythagoreans, who were looked upon as the most divine of all the sects ; and he had wandered over the world, and even visited the Brahmins in India, to perfect himself by their teaching and example. He appears to have been a wild religious enthusiast, who worked himself, or at least his followers, into the belief that through his perfection in virtue he had obtained in his person the character of a divinity, with the power of working miracles by the mere exertion of his will. Moreover, like the Christ, he sustained persecution for his reforming opinions. This attempt, which was made under imperial influence in the third century to set up Apollonius for a Pagan Christ, as a set-off against the Christians, was a miserable failure.—*Abridged from the Athenæum.*

CHURCH BELLS.

There is no metal which will not give a musical sound in some shape or other, yet bells from the earliest times seemed to have been made of pretty nearly the same material—common bronze. At first, however, they were not cast, but hammered into shape, and of course nothing like music could possibly be got out of them. The casting of bells was first introduced into this country certainly before the Conquest. The present mode of casting is much the

same as that made use of centuries ago. About the year 1000 there must have been a great many bells in England. Some of the inscriptions on bells were very amusing; there was one on a bell, in Ickworth Church, made by a man named Pleasant, at Sudbury, which was rather a puff:—

> "Henry Pleasant has at last
> Made as good as can be cast."

Another was:—

> "Henry Pleasant did me run
> In the year seventeen hundred and one."

Other inscriptions were historically valuable, as, for instance, this:—"I was cast in the year of plague, war, and fire, 1666." In later bells the churchwardens' names were put in as well as the founders.

THE FRANCISCAN FRIARS IN ENGLAND.

Early in the thirteenth century the monastic orders were beginning to lose their hold on the affections of the English people; the monks were growing worldly and luxurious; the abbot was beginning to assume the position rather of a feudal landlord than of a spiritual father. At the same time the inhabitants of the towns were sunk in a state of great misery. Many of them were refugees from baronial tyranny or clerical intolerance; they were inspired with an equal dislike both to lords and bishops, and for the sake of freedom they preferred to dwell in miserable mud huts, crowded together in filthy, undrained alleys, rather than be in the open country under the dominion of a master. The belief in Christianity was beginning to waver among these townsfolk. Oriental modes of thought, bred of Saracenic intercourse during the Crusades, were becoming prevalent;

while another Eastern importation, leprosy, in its most virulent form, had become frightfully common. While matters were in this state, in the year 1226, a party of Franciscan or Minorite friars landed at Dover. They wore the coarsest of garments, they begged their bread from door to door, they slept under arches, amid idiots, lepers, and outcasts. St. Francis, their founder, was the son of a wealthy merchant, and had been bred to his father's business, and therefore he thoroughly understood the character of town populations. His disciples were not priests; they were laymen bound by certain religious vows, and their office was emphatically that of city missionaries. Unlike the monks, who planted their establishments in the richest and most fertile meadows, and whose buildings were wonders of architectural magnificence, the Minorite Friars settled in the lowest and swampiest districts of the towns, and their habitations were of the rudest construction. Their walls were made of mud or stuffed with dried grass, and at Cambridge a single carpenter in one day built their chapel.

The sincerity and devotion of these men soon gained the affections of the people. They preached in a plain, familiar style, such as the most unlearned could understand; they tended the wretched lepers, the outcasts of mankind, and within thirty years their numbers in England alone amounted to 1,242.

This treatise, by Thomas of Eccleston, *De Adventu Minorum in Angliam*, contains the only contemporary account in existence of the settlement and progress of the Franciscan Friars in England. It exists in the Chapter House at York, in a mutilated MS., the latter part of which has been totally obliterated by damp. Fortunately, a fragment of another MS., preserved in the British Museum, has supplied the deficiency.—*Monumenta Franciscana.*

OLD ENGLISH LIFE AND MANNERS.

Black Monday.

This dark day of the schoolboy may be traced to the end of the thirteenth century, 1294, when we read in the *Annals of Dunstable*, that the dark and bitter cold day, April 14, passed by Edward III. and his army at the gates of Paris, was long known as *Black Monday*.

Candlemas Day.

This is the day from which the old prognosticator dated his forecast of the coming season, and the jingling doggerel so often quoted—

> "Si sol splendescat Maria Purificante,
> Major erit glacies post festum quàm fuit antè"—

seems to have given it a fictitious notoriety.

The theory is that if the sun shine brightly on Candlemas Day, and the wind be cold, winter will return in the spring; but if, on the contrary, the day be cloudy, or wet, or gusty, with increased temperature, the approaching spring will be mild and free from frost.

In Scotland these things obtain almost universal belief, and it is only by bringing them to the ordeal of truth that their integrity or fallaciousness can be tested.

Mr. Allnutt, the meteorologist, writes of Candlemas Day, February 2, 1871, "the weather was mild and open, and the sky overcast. My notes run thus :—

"9 a.m.—Cloud canopy; gusty wind; rain in early morning; atmospherical tension diminished 0·35 in.; temperature diminished 1 deg. 2 p.m.—Cloud and haze. Mean night and morning temperature, 41 deg. 2 p.m.—47 deg. Average day temperature, 44·0 deg.

"The computed mean of the day is 37·4 deg. and we have, therefore, this year, a thermal excess of 6·7 deg. beyond the average of half a century.

"If the prediction were founded on truth, we might calculate upon having no frosts in the forthcoming spring; but I am sorry to add that it is not true, for the last three or four seasons have utterly falsified the universality of its application."

EPIPHANY CUSTOM.

The Festival of the Epiphany is observed at the Chapel Royal, St. James's, with full choral service, consisting of Morning Prayer and the Ante-Communion-office, also a curious practice, of mediæval origin, according to the immemorial custom of the place. After the reading of the sentence at the offertory, "Let your light so shine before men," &c., while the organ plays soft music, two members of Her Majesty's household, wearing the Ministerial uniform, descend from the Royal pew and advance to the altar-rails, preceded by an usher or beadle, where they present to one of the two officiating clergymen a red bag, edged with gold lace or braid, who receives it in an offertory-basin, and then reverently places it on the altar. This bag or purse is understood to contain the Queen's offering of gold, frankincense, and myrrh, in commemoration of the gifts of the Magi to the In-

fant Saviour. In the Church Militant prayer that follows the words used are "alms and offerings." To witness this custom in the congregation, besides the choir, there are sometimes not above five-and-twenty persons present, including two officers of the Guards in their uniform.

MOTHERING SUNDAY.

Mid-Lent Sunday is known in many parts of England as "Mothering Sunday." In former times on this day people presented an offering on the high altar of the mother church. The day has also been called *Dominca Refectionis*, perhaps because the first lesson and the gospel refer to eating—the lesson recounting the entertainments of Joseph to his brethren, the gospel relating the miraculous feeding of the five thousand by our blessed Lord. The popular dish of the season in many counties is *furmety*, or, as it may be more properly called, *frumenty*, which is made of wheat, sugar, spice, currants, and raisins, aud thickened milk. In the north they eat simnels, and Mid-Lent Sunday is known as "sim'n'ling day." There are many opinions as to the derivation of the word "simnel," which some say has its origin in the Latin similia, "fine flour;" and others aver that the cakes derive their title from the name of a baker named Lambert Simnel, whose son attained some notoriety in the reign of Henry VII. There is an amusing Salopian tradition concerning simnels. An old man and woman, named Simon and Allen, set their brains to work to make a cake wherewith to regale their children at Eastertide. The good-wife raised crust of some unleavened dough, which they had spared from their Lenten fare, and the husband caused the interior to be filled with the remains of the Christmas pudding. But a disagreement arose as to the mode of cooking the

production, Sim maintaining that it ought to be boiled, and Nel declaring that the cake would be ruined if it were not baked. The end of the squabble was that it was both baked and boiled; and the result of this double process was so toothsome that the cakes became popular, and out of gratitude to their inventors were called "simnel." The creed of domestic and other servants in many districts is comprised in the couplet:—

> "On Mothering Sunday, above all other,
> Every child should dine with its mother."

—*Birmingham Post.*

The Observance of Ascension Day.

The Rev. Dr. Miller, Vicar of Greenwich, at a public meeting held in that town, has stated the subject to be one in which he had taken great interest from the earliest days of his ministry, and he regretted that the day was now-a-days so lightly looked upon. It marked the great consummation of our Lord's work on earth, and was a day of great interest for Christians. He agreed with Butler in his desire to see Christian days of fast and festival duly observed throughout the year, as it established a sort of Chronological creed. He would suggest that whatever steps should be taken, care should be exercised to prevent any appearance of the movement being the action of any one party in the Church, but it should be a combined effort of true-hearted Churchmen who desired to do their duty to their Church and to advance those great and sacred truths which are, as it were, its life.

BEATING THE BOUNDS.

On Ascension day, or Holy Thursday, a custom is observed east to west, and from north to south, long streams of charity boys headed by beadles in full costume, carrying the insignia of their office, followed by the churchwardens, and in some cases by the rector, vicar, or curate. This proceeding was formerly sanctioned by a religious service, and after the Reformation, a homily was prepared for the occasion, and the curate or minister was exhorted to admonish the people to thankfulness and to respect their neighbours' landmarks. This accompaniment of the perambulation of a parish has quite died out of use; but there are other associations, such as the eating of cakes and drinking of ale, which have been preserved in many parishes, because endowments have been left to keep them up. Some years ago, it was the practice to bump a young charity boy severely on a post at the extremity of the parish, or against a wall, so that the fact might make an impression on his memory, and thus secure a succession of witnesses as to the boundary of a parish, who by their testimony might prevent litigation. In this respect a more charitable course is now adopted, and the charity boys escape what was not unfrequently a cruel punishment. Edgcott and Clifton Keynes, in Buckinghamshire, and Rushborne Crawley, in Bedfordshire, each has its perambulation endowment, and some such reason probably explains a practice which was observed in Clifford's Inn, of scrambling for small loaves in the large square gardens opposite the Judge's chambers, on the procession from St. Dunstan's-in-the-West arriving there. The solemn procession on Holy Thursday round the boundaries of a parish with chanted Litanies and hymns of praise may still be seen in many parts of the Continent. In Artois it is called "La Béné-

diction des Blés," and the scene is represented in a beautiful picture in the Luxemburg by Jules Breton. In London the ceremony is of a much more utilitarian character, having little or nothing of a religious significance about it except in some cases the presence of a clergymen or two. The boundaries of some London parishes are very curious; the boys have to beat them in all sorts of queer courts and alleys, and in one or two instances into private houses—one part of a house being in one parish and the remainder in another. As usual, Lincoln's Inn and the Temples close their gates against the parish authorities, in order that they may preserve their parochial rights.

The legality of this proceeding is confidently stated; but it has been reasonably asked, "Is the custom necessary? Is it expedient?" If it is essential to keep up the ancient boundaries of parishes, the Ordnance map is surely far better evidence than the random recollection of a rough that he climbed over a certain part of a wall, and bumped some one else against it. In the olden days when such things as maps were rare, and when the oldest inhabitant was respected more than he is at present, a yearly or a triennial perambulation may have been desirable. But we live now in a very different state of society, and these ancient customs, which have no practical use, but are kept up for the idle gratification of a mob, may fairly be left to antiquarian admiration and to *Notes and Queries*.

The Old Lordly Rule.

In the *Carew Manuscript* we find the following curious picture of olden manners:—"Coyny is as much to say as a placing of men and boys upon the country used by a prerogative of the Brehon Law (whereby they are permitted to

take meat, drink, aqua-vitæ, and money of their hosts, without pay-making therefor, and besides rob them when they have done). As many as keep idle men take it outrageously where they come, and by the custom of the country it was lawful to place themselves upon whom they would. . . . Livery is horse-meat exacted for the horses of them which take coyny, or otherwise send them to the poor tenants to be fed. The tenants must find the horses and boys, and give them as much corn and sheaf oats as they will have, and for want of oats, wheat and barley. If there be four or five boys to a horse, and sometimes there be, the tenant must be contented therewith, and yet beside reward the boys with money. Foy is when their idle men require meat out of meal-time, or where they take money for the coyny of their host to go a begging to their neighbour. . . . Coshry is certain feasts which the lord useth to take of his tenants after Easter, Christenmas, Whitsuntide, and Michaelmas, and all other times at his pleasure. He goeth to their houses with all his train and idle men of his country, and leaveth them not until all they have been spent and consumed, and so holdeth on this course till he have visited all his tenants one after another."

THE BOAR'S HEAD AT OXFORD.

The ancient ceremony of serving up a boar's head in the hall of Queen's College, Oxford, at Christmas, is still observed with much pomp and ceremony. The boar's head is borne on the shoulders of two of the college servants, preceded by the Provost and Fellows of the society, and followed by a procession of choristers and singing men, who sing the following ballad, the Precentor of Queen's taking the solo part :—

"The boar's head in hand bring I,
Bedeck'd with bays and rosemary,

And I pray you my masters be merry.
Quot estis in convivio,
Caput estis in convivio
Reddens laudes Domino.

"The boar's head, as I understand,
Is the rarest dish in all the land:
Which thus bedeck'd with a gay garland,
Let us servire cantico
Caput apri defero
Reddens laudes Domino.

"Our stewards hath provided this
In honour of the King of Bliss,
Which on this day to be served is
In Reginensi Atrio,
Caput apri defero,
Reddens laudes Domino."

After the ceremony, the decorations of bays, rosemary, holly, artificial flowers, &c., are distributed among the visitors, the monster head is then placed upon the high table, and the members of the society proceed to dine. The origin of serving up the boar's head at Queen's College is somewhat obscure, but we glean from Pointer's *Oxonensis Academia* that "it is in memory of a noble exploit, as tradition goes, by a scholar (a tabarder) of this College in killing a wild boar in Shotover Wood." Having wandered into the wood, which is not far from Oxford, with a copy of *Aristotle* in his hand, and being attacked by a wild boar, who came at him with extended jaws, intending to make but a mouthful of him, he was enabled to conquer him by thrusting the *Aristotle* down the boar's throat, crying, "*Græcum Est!*" The animal, of course, fell prostrate at his feet, was carried in triumph to the College, and no doubt served up with an "old song," as Mr. Pointer says, in memory of this "noble exploit."

MONKISH DRINKING CUPS.

In England here the "dear and precious drinking-cup" was more frequently an heirloom than a possession which the owner selfishly carried with him to the grave. The ballad-king of Thule, when he could quaff no more, foolishly flung his golden beaker into the sea, and dead pagan chiefs bore theirs in their unconscious hands ready to drink again at the first awaking in the halls of Odin. There were, however, better examples than these. Wittaff, the merrily-named king of Mercia, bequeathed the horn of his table to the monks of Croyland, that they might drink from it on festivals, and with thanksgiving remember the soul of the donor. So to the Abbey of Ramsay, the Lady Ethelgiva left two silver cups for the refectory table, and expressed a wish that the good monks would think of her when the cups were served brimming round to them.

THE LOVING CUP AND DRINKING HEALTHS.

Health-drinking, according to history, claims an antiquity of more than 1,400 years, the first instance occurring of its observance having taken place about the middle of the fifth century, under the following somewhat interesting circumstances. Hengist, a noble Saxon leader, having had the Isle of Thanet given to him by King Vortigern for his services against the Picts and Scots, erected a castle thereon, in which, on being finished, he invited the King to supper. After the repast, Hengist called for his daughter Rowena, who, richly attired, and with a graceful mien, entered the banqueting-hall, with a golden bowlful of wine in her hand, and in the Saxon language drank to King Vortigern, saying, "Be of health, Lord King," to which he replied, in

the same tongue, "Drink health." Vortigern, enamoured of Rowena's beauty, afterwards married her, and gave her and her father all Kent.—*Thomas Wright, M.A.; Notes and Queries*, 3rd S., No. 214.

What is a Psaltery?

One of the illustrations of Labarte's work upon the Arts of the Middle Ages represents a psaltery of the ninth century, and a psaltery, too, "to make a prolonged sound." Luckily for all lovers of music this psaltery, with its prolonged sound, disappeared in the tenth century, possibly along with the sackbut and dulcimer, and other instruments which went to make up all "those kinds of music" at the crash of which Shadrach, Meshech, and Abednego refused to fall down and worship the golden image! Yes, the psaltery disappeared. The world was not worthy of it. How lucky that we have got a picture of it, and of a psalterizer, or player on the psaltery, who reminds us of nothing so much as one of Mr. Lear's pleasant figures in his *Book of Nonsense*. Yes, here we have our psalterizer on a pair of bedsteps, scantily clad in his night-gown and bare-legged, as though he were singing one of Dr. Watts's hymns before seeking his downy couch. His hair is parted over his pensive brow, and his arms are thrown affectionately round his psaltery as though to defend it against all comers. The instrument itself has ten strings; perhaps the woodcut may be meant to be a delineation of David singing to an instrument of ten strings. If so, David's harp was more like a gridiron than any thing else, only as gridirons usually have their handles in the middle, this psaltery has its handle on one side. We would not have been ten rooms off that psalterizer for anything on that 9th

century night. Little sleep should we have had till he had done his devotions on the psaltery.—*Times*.

CHARITIES OF "DOG SMITH."

Henry Smith, who died in 1627, gave large sums of money, partly before his death, to various parishes in Sussex, Surrey, and elsewhere, for charitable uses, and mainly "for the settinge of the poore on worke." As he wisely directed that the sum (generally 1,000*l*.) should be expended in the purchase of land, the gross income at the present time must be enormous. For instance, he left 1,000*l*. "to buy lands for perpetuity to redeeme poore captives and prisoners from the Turkish tyrannie." The land purchased with this in Brompton, known as Smith's Charity Estate, and long since covered with houses, already brings in a very large income, which in the course of a few years, as the leases fall in, will become immense. A history of the way in which the various sums left by Smith have increased, and of the manner in which the proceeds are now applied, would be valuable.

FALCONRY.

It appears from a note in Mr. Webb's "Roll of the Household Expenses of Richard de Swinfield, Bishop of Hereford, during the years 1289 and 1290," that Edward I., the famous "Longshanks," was so fond of the sport of falconry that when a favourite hawk was ill, he sent "Thomelin, the son of Simon Corbet," to Hereford Cathedral, with oblations at the shrine of St. Thomas of Hereford and St. Thomas of Canterbury, "for the aforesaid sick falcon, by command of the King." A waxen image of the falcon was afterwards sent by the King to the shrine of St. Thomas.

Olden Haymaking.

Tenants in old times were required to cut and clear the lord's hay-field. A tenant at Badbury was bound to mow the lord's meadow for one day, receiving a meal of bread and cheese twice in the course of the day; and was afterwards to carry the same meadow, receiving a rickle, or bundle of hay, for his pains. The mowers also received among them either twelve pence, or a sheep, which they were to choose out of the lord's fold by sight, and not by touch. In other places, a mower was allowed haveroc', that is, as much grass as he could raise upon his scythe, without breaking its handle; and a haymaker received a perch of hay, called in English soylon, or a portion of hay called in English a yelm, which was as much as he could grasp with both arms. At Sturminster, a tenant, after Langmead had been mown and carried, received haveroc' and medknicc', that is, a knitch of hay, as much hay as the hayward could raise with one finger to the height of his knee.

Antiquity of the Cocked Hat.

It is an astonishing fact that in Gaul, at least, the cocked hats date from as venerable antiquity as the ninth century. In the second volume of Baluzius' edition of the *Capitularies* is a large plate, copied from an illumination in a prayer-book given by Charles the Bald to the Cathedral Church of Metz. The Emperor sits on his throne, surrounded by various dignitaries, ecclesiastical, civil, and military. The warriors are clad in a dress more Roman than anything else, but they wear on their heads what look exactly like cocked hats. In fact, as far as their heads are concerned, these ancient Franks, or whatever they were, are the lively

models of the common pictures of the elder Napoleon. On this perhaps slight evidence we venture to hazard a theory. Charles the Bald was the first prince who can be called King of France in any thing at all like the modern sense. It is under him that we get our first faint glimpses of the French nation and the French language. Is it possible that the new-born "nationality," as soon as it found itself in being, hit at once, by a happy proleptic effort, upon the outward symbol of the great dynasty which was to arise well-nigh a thousand years after? We have seen both the first and the second Buonaparte described as wearing the crown of Charles the Great; if they will have a Carlovingian precursor, would it not be more strictly true to describe them as wearing the cocked hat of Charles the Bald?

THE THIMBLE.

The name of the thimble is said to have been derived from "thumbell," having been first worn on the thumb, as the sailor's thimble still is. It is of Dutch invention, and was brought to England about the year 1605, by John Lofting, who commenced its manufacture at Islington.

THE DISTAFF AND SPINDLE.

The well-known couplet, said to have been the rallying cry on the occasions of popular risings in England,—

"When Adam dolve, and Eve span,
Who was then the gentleman?"—

well expresses the notion which our forefathers entertained of human industry in primitive times. Some such homely distich was probably in the mind of him who sculptured the curious font in East Meon Church, Hants, where one of the groups represents our first parents sent forth to labour

after their expulsion from Paradise; Adam receiving a spade from the angel with a submissive and even abased air, while our common mother stalks away with head erect, plying her spindle and distaff.

Luck of Slippers and Shoes.

"Hunt the slipper" has, we believe, some profound meaning in it, according to the sages learned in Folk-lore. So had the old Christmas custom of young girls, of balancing the slipper on the foot and therewith flinging it over the head. If it fell towards the door, they of course were to be married within the year. When married, they after a while had another custom, that of changing the shoe daily from the right foot to the left, and the left to the right. If they observed this duly, happy young mothers they were to be, and handsome and fortunate the longed-for little people. On ordinary occasions, however, to put on the left shoe first in the morning was sure to be followed by an unlucky day. In Germany, the old nurse of the family, at the wedding of a daughter of the house, used at the wedding-feast to present the first shoe worn by the bride when a child to the bridegroom, who filled it with gold pieces, made a German joke, and sent the ancient lady happy to her room.

Kentish Tails.

"For Becket's sake, Kent always shall have tails."
Andrew Marvell, *The Loyal Scot.*

As to the occasion of these lines, the matter may still be said to be *sub judice.* The *Golden Legend* states that, in return for Augustine and his followers having been pelted out of "Strode in Kente" by the "tayles of thornback or

lyke fysshes," the saint having invoked judgment from heaven for the insult, the children that were born afterwards in the place "had tayles." Peter Pindar, in one of his anti-Georgian productions, has the following lines :—

> "As Becket, that good saint, sublimely rode,
> Heedless of insult, through the town of Strode,"—

and adds that, some one having "cut his horse's tail so flowing to the stump," so potent a malediction was bestowed by the archbishop, that—

> "The men of Strode are born with horses' tails."

Old Fuller is at great pains to throw discredit on the supposed *Augustinian* foundation for the proverb, "Kentish Long-tailes," adding that the scene of "this Lying Wonder" was not in Kent but at Cerne in Dorsetshire. In a quarrel that occurred in Palestine between the Earl of Salisbury and a brother of Saint Louis of France, Matthew Paris reports that the Frenchman insulted the English by uttering the following : "O timidorum *caudatorum* formidolositas ! quam beatus, quam mundus præsens foret exercitus, si a *caudis* purgaretur et *caudatis*." Fuller adds : "If any demand how this nick-name (cut off from the rest of England) continues still entailed on Kent? the best conjecture is, because that county lieth nearest to France, and the French are beheld as the first founders of this aspersion. But if any will have the *Kentish* so called from drawing and dragging boughs of trees behind them, which afterwards they advanced above their heads, and so partly cozened, partly threatened King William the Conqueror to continue their ancient customes ; I say, if any will impute it to this original, I will not oppose."

In a small work entitled *England under the Normans*, in the chapter on the measurement of land, Mr. J. F. Morgan,

its author, states that "there was a mile peculiar to Kent, as well as a customary field admeasurement. These long tales are possibly the long tails of which the county used to be so proud."

> "Kent first in our account doth to itself apply,
> Quoth he, this blazon first—Long tails and liberty."
>
> Drayton, *Polyolbion*, Song xxiii.

Notes and Queries.

The Kentish Twins.

At Biddenden, Kent, were born, in 1100, Elizabeth and Mary Chulkhurst, joined together by the hips and shoulders, and who lived in that state thirty-four years, at the expiration of which time one of them died; the survivor was advised to be separated from the corpse, but she absolutely refused, saying, "As we came together we will also go together," and about six hours after her sister's decease she was taken ill and died also. A stone near the rector's pew, marked with a diagonal line, is shown as the place of their interment. They by will bequeathed to the churchwardens of the parish of Biddenden and their successors, churchwardens, for ever, certain land, and that in commemoration of this wonderful phenomenon of nature 1000 rolls and about 300 quartern loaves, and cheese in proportion, should be given to the poor inhabitants of the parish. On Easter Sunday, after Divine service in the afternoon, there is to the present day distributed by the churchwardens about 1000 rolls, with an impression stamped on them of two females joined in the manner stated.

Early Use of Coal.

The existence of Coal was a matter of little more than curiosity until about five centuries ago. It was not till the

reign of William III. that coal became our staple fuel. The prejudice against it was as strong as it was unaccountable. As an instance of it, we may mention that, when first introduced, the Commons petitioned the Crown in 1306 to prohibit burning the "noxious" fuel. "A royal proclamation," says Mr. Walter Bernan, C.E. (in his *History and Art of Warming and Ventilating Rooms and Buildings*), "having failed to abate the growing nuisance, a commission was issued to ascertain who burned sea-coal within the city [of London] and in its neighbourhood, and to punish them by fine for the first offence, and by demolition of their furnaces if they persisted in transgression; and more vigorous measures had to be resorted to. A law was passed making it a capital offence to burn sea-coal within the city of London, and only permitting it to be used in forges in the neighbourhood. Among the records in the Tower, Mr. Astle found a document importing that in the time of Edward, a man had been tried, convicted, and executed for the crime of burning sea-coal in London.

ANTIQUITY OF SPOONS.

In 1868 a large collection of ancient Spoons was exhibited to the Archæological Institute. It included the second known dated example, most probably of the reign of Henry VII. This is a fine example, and was probably made for the baptismal service of a child called Nicholas, in honour of the saint who was credited with a great affection for children. An example of a very early leaden spoon, of the sixth or seventh century, is considered to have been used for putting incense into the thurible. Mr. Octavious Morgan, M.P., who made these remarks upon the collection, mentioned that Apostle Spoons were not usually earlier than the reign of Elizabeth. They continued to the Restoration, when a new

form of bowl came into use: it was oval, with a tongue at the back to strengthen it. Of this period and of the next, where the handle was turned down, there were many fancy shapes, arrangements, or combinations of spoons with forks and other articles for the table. The foreign spoons were not very early. The hoisted pattern was an Oriental idea. Some of the shapes of the Norwegian spoons and others from the north of Europe were of remarkable form. The collection, Mr. Morgan added, was one of the best he had seen.

Social Life of the Last Century.

Taverns and coffee-houses supplied the places of the clubs we have since established, and the former enjoyed a literary celebrity which they rarely now retain. At Will's, in Covent Garden, Dryden long presided over the wits and poets of the day. The politicians assembled at the *St. James's* Coffee-house, whence all the articles of political news in the first *Tatler* are dated. The learned frequented the *Grecian*, in Devereux Court; *Locket's*, in Gerrard Street, Soho, and *Ponta's* were the fashionable taverns where the young and gay met to dine; and *White's* and other chocolate houses seem to have been the resort of the same company in the morning. Three o'clock, or at latest four, was the dining hour of the most fashionable persons in London, where, soon after six, the men began to assemble at the coffee-houses they frequented, if they were not setting in for hard drinking, which seems to have been less indulged in private houses than in taverns. The ladies made visits to one another, which it must be owned was a much less waste of time, when considered as an amusement for the evening, than now, as being a morning occupation[1].

[1] "Comparative View of the Social Life of England and France," First Part, p. 273.

OLD ENGLISH INNS.

Fynes Moryson, in his "Itinerary," thus speaks of English Inns :—"As soone as a passenger comes to an inne, the servants run to him, and one takes his horse and walkes him about till he be cool, then rubs him down, and gives him meat; another servant gives the passenger his private chamber and kindles his fire; the third pulls off his boots, and makes them cleane; then the host and hostess visits him, and if he will eate with the hoste or at a common table with the others, his meale will cost him sixpence, or in some places fourpence; but if he will eat in his chamber, he commands what meat he will, according to his appetite; yea the kitchen is open to him to order the meat to be dressed as he likes beste. After having eaten what he pleases, he may with credit set by a part for next day's breakfast. His bill will then be written for him, and should he object to any charge the host is ready to alter it."—*Notes and Queries.*

CANONBURY TOWER, ISLINGTON.

Canonbury Tower has a volume of interesting associations, which time has strangely disturbed. Some forty years since, it was visited and described by our fellow-antiquary, William Hone, with his accustomed love of detail. Prior Bolton's Tower—though its oak staircase is far from fine—is the most interesting structure: the four and twenty rooms of the Spencer mansion have been ruthlessly dealt with in modernization of all styles and patterns. The visitors to the house are puzzled at each door having on it a knocker, which is explained by Canonbury having been let in apartments from an early period. Sir John Hawkins has recorded Goldsmith's abode here "concealment from his creditors"; Newbery,

the publisher, was Oliver's responsible paymaster, at £50 a year, at that period (1762-4) equal to twice the amount now; the landlady, Mrs. Elizabeth Fleming, was, it is said, painted by Hogarth. Goldsmith had for fellow-occupants of the *Castle* (as Canonbury Tower was then called), a number of literary acquaintances, who formed a temporary club, which met at the Crown Tavern, on the Islington Lower Road; and here Oliver presided in his own genial style. The present noble owner of the property, the Marquis of Northampton, is, we are assured, anxious to save the place from further alteration, and has objected to the repointing of the fine old brickwork of the tower.

Mediæval Manners.

A writer of this period tells us that a man should wipe his nose with his hand (for as yet handkerchiefs were not), and he is told to wipe his hand on his skirt or on his tippet:—

> "If thy nose thou cleanse, as may befalle,
> Loke thy hande thou cleanse withalle;
> Prively with skyrt do hit away,
> Or ellis thurgh thi tepet that is so gay."

Such were some of the rules of good breeding to which we assume that a Bayard and his peers conformed, at least in their more courtly moods, and we make our inferences, therefore, as to the pleasure to be derived from their society. Mr. Wright, in opposition to the conjecture of the editor of the *Liber Albus*, is confident that these mediæval worthies were destitute of night-shirts. It may be a mark of effeminacy to judge a society harshly which knew nothing of night-shirts, forks, or pocket-handkerchiefs; but we cannot help coming to the conclusion of the guest in *Smollett*, at the ter-

mination of the dinner after the manner of the ancients,—"Good Heavens! what beasts those ancients were!"—*Times.*

MEDIÆVAL BEDDING.

In a miniature of the end of the fourteenth century are represented a bed furnished with canopy and curtains. Round the bed are a group of figures representing, we should say, an ineffectual attempt made by the wife and retainers of a mediæval baron to get him to retire to rest, after copious libations of hypocras. If we may trust our eyes, they have succeeded in undressing their lord and master so far as to have persuaded him to put on his nightcap, but further than that they cannot go. The lady is turning her back on the baron in disgust, while his butler, on his knees, is beseeching him to go to bed. But we do not think they ever got him to retire, the more so as we observe that the canopy of the bed has *jamais, jamais, jamais*, embroidered all round it, which words are repeated on the collar of the baron's mantle, and which we take to mean that he "never" would go to bed—that in short, he had made up his mind to make a night of it, to order up another bottle of hypocras, and that if he could have his way he would not "come home till morning." But whatever may be that baron's intention, we must say we never saw so uncomfortable a place to pass the night in as that bed, and that we much prefer even an old four-poster. A little further on we do actually come on a four-poster of the fourteenth century, in a print of "the dwelling room of a seigneur" of that century; and a most picturesque piece of furniture, no doubt, it is, with its huge pillars rising right up to the roof. The seigneur and his wife are sitting on a settle, and solacing themselves with a guitar before retiring

to rest, while two retainers and a dog are refreshing themselves in a much more business-like and sensible way at a table near the fire.

The Glastonbury Abbey Chair.

The Glastonbury chair has a reputation of interest. It was the property of Horace Walpole for some time, and formed one of the attractions among his curiosities at Strawberry Hill. At the dispersion of those objects at the memorable sale, it was bought by Mr. Smyth Pigott, of Brockley Hall, Somersetshire, for 75*l*. It was again sold in October, 1849, to Mr. Brackenridge, of Clevedon, this time fetching only 49*l*. The following is the account of it given in the catalogue of the sale in which it changed hands :—

"351. A very ancient chair of oak which came out of Glastonbury Abbey; on it are carved these sentences :—'Johannes Arthurus, Monacus, Glastonie—Salvet enim Deus, Da Pacem Domine, Sit laus Deo." This chair, from its authenticity, shape, and extreme comfort, has been repeatedly copied, particularly for the late Earl Bathurst. It belonged to Sir Robert Walpole, and was purchased by Mr. Pigott, at Strawberry Hall sale."

Fashions of the Fourteenth Century.

A sour old Monk of Glastonbury, one "Dowglass," wrote some chronicles of England. From the tirade of this old satirist we shall get a good view of the state of fashions at the opening of the fourteenth century, when the ladies adopted a curious remedy for the want of crinoline. "The Englishmen hawnted so moche unto the foyle of straungers, that every yere they chaunged them in divers schappes and disguisinges of clotheing, now longe, now large, now wide, now straight, and every day clothings new and destitute and

desert from all honestie of old arraye and good usage ; and another time to short clothes and so straightwaisted with full sleeves, tippets of surcoats and hoods over long and large, all too jagged and knit on every side, all too flattered and also buttoned, that they were more like to tormentors and devils in their clotheing, and also in their shoeing and other arraye, than they seemed to be like men. And that wymmenne were more nicely arrayed and passed the menne in alle manner of araies and curious clothing, for thei werede such strete clothes that they had long fox-tailes sewed withynne their garments to hold them forthe ! the which disguisingges and pride afterwards brought forthe and causedde many mischiefs and myshappes that hapned in the reme of Englond."

BARBERS' FORFEITS.

In a barber's shop, not many years ago, at Stratford-upon-Avon, might be seen certain rules, which the then professor mounted when he was an apprentice, some fifty years previously; and his employer, who was in business as a barber in this place at the time of Garrick's Jubilee (1769) frequently alluded to this list of forfeits, as being generally acknowledged by all the fraternity to be the genuine article, and to have been in use for centuries. The old man came from Leicestershire to Stratford-upon-Avon, and well remembered the use of large wooden bowls for lathering. These bowls were placed under the chin, a convenient niche having been cut in the side in which the chin dropped and kept the bowl suspended during the lathering operation. He used to relate that some of the customers paid by the quarter, and for these an especial bowl was set apart and used only at the time when their shaving money was due. Inside of this

particular bowl, inscribed in perfectly unmistakable characters, were the words, "Sir, your quarter's up!"

"RULES FOR SEEMLY BEHAVIOUR.

"First come, first served—then come not late;
And when arrived keep your state;
For he who from these Rules shall swerve,
Must pay the forfeits—so observe.

1.

"Who enters here with boots and spurs,
Must keep his nook; for if he stirs,
And give with armed heel a kick,
A pint he pays for every prick.

2.

"Who rudely takes another's turn,
A forfeit mug may manners learn.

3.

"Who reverentless shall swear or curs
Must lug seven farthings from his purse.

4

"Who checks the barber in his tale
Must pay for each a pot of ale.

5.

"Who will or cannot miss his hat
While trimming, pays a pint for that.

6.

"And he who can or will not pay
Shall hence be sent half trimmed away;
For will he, nill he, if in fault,
He forfeit must in meal or malt.
But mark, who is already in drink,
The cannikin must never clink."

The above table of forfeits was published by Dr. Kenrick

in his "Review of Dr. Johnson's New Edition of Shakspeare," 1765, and quoted by him from recollection of a list he had read many years before at Malton, or Thirsk, in Yorkshire.

KEEPING HOLIDAYS.

"There are many advantages in variety of conditions, one of which is boasted of by a divine, who rejoices that, between both classes, all the holidays of the church are properly kept, since the rich observe the feasts and the poor observe the fasts."—*Sharp.*

EARLY USE OF TOBACCO.

It is not generally known that the name Tobacco, which we apply to the plant smoked, was given to it from the pipe through which it was smoked. The author of a rare book upon Tobago, says—"By the way, I do not recollect any author who has given a clear account of this name, and as many have expressed a doubt, whether the island was so called from the herb, or the herb from the island, I hope the curious and inquisitive reader will be well pleased to see that matter set in its true light. For the fact is, that neither the island received its name from the herb, nor the herb from the island. The appellation is indeed Indian, and yet was bestowed by the Spaniards. The thing happened thus. The Caribbees were extremely fond of tobacco, which in their language they called *Kohiha*, and fancied when they were drunk with the fumes of it, the dreams they had were in some sort inspired. Now their method of taking it was this: they first made a fire of wood, and when it was burnt out, they scattered upon the living embers the leaves of the plant, and received the smoke of it by the help of an instru-

ment that was hollow, made exactly in the shape of the letter Y, putting the longer tube into the smoke, and thrusting the shorter tubes up their nostrils. This instrument they called *Tobago*, and when the Admiral Christopher Columbus passed to the southward of this island, he judged the form of it to resemble that instrument, and thence it received its name."

Clay tobacco-pipes are frequently found in England, Scotland, and Ireland, upon turning up ground which had been occupied by the troops of Charles I. and the Parliamentary party, and also by those of James II. and William III. In the latter case, clay, and sometimes iron and brass pipes, with bowls of much larger dimensions, are found mingled among pipes of smaller size, and with bowls of barrel-shape fashion.

An old silver tobacco-box, which we heard of in Wiltshire, as having belonged to a Mr. Pynsent, who left all his estates in Somersetshire to the great Lord Chatham, "from admiration of his talents and patriotism," (we know not whether they ever smoked together,) was engraved with the following lines under a death's head :—

"Mens ignis, Tubulus corpus, mihi vitaque fumus
Herba penus, clavus fata, suprema cinis.
P. M. * E. E."

Which have been rendered :

"Of lordly man, how humbling is the type,
A fleeting shadow, a tobacco pipe !
His mind the fire, his frame the tube of clay,
His breath the smoke so idly puffed away,
His food the herb that fills the hollow bowl,
Death is the stopper. Ashes end the whole.'

A SNUFF-LOVER'S WILL.

The last will and testament of Dame Margaret Thompson, of Boyle Street, set forth that, as it was usual to put flowers into the coffins of departed friends, and she had never found any flowers so fragrant and refreshing as the precious powder, her trusty servant Sarah was to take care her body was covered with the best Scotch snuff. Six men, the greatest snuff-takers in the parish, were to carry her to the grave; and the half-dozen old maids selected to act as pall-bearers were to be supplied with boxes of snuff wherewith to refresh themselves on the road. The officiating clergyman was to be paid four guineas upon condition that he walked in the procession, and "took a certain quantity, not exceeding 1lb." of the same. Sarah's legacy depended upon her carrying out the wishes of the testatrix—strewing the threshold of the house in Boyle-street with two bushels of snuff, and walking before the corpse for the purpose of distributing "every twenty yards a large handful of Scotch snuff to the ground and upon the ground." Lastly, to every legacy bequeathed by Dame Thompson was attached a gift of 1lb. of "the grand cordial of nature." The sex "added a foil to every obvious grace" down to the days of the Regency; Queen Charlotte herself was a dear lover of a pinch, and kept her box well filled with best Spanish or violet Strasburg mixed with green tea; and, of course, as long as the first lady in the land set such an example, fashion saw nothing unladylike in feminine snuffing.

ORIGIN OF WHIST.

To the period of Charles II. may most probably be referred the invention of the game of Whist. Founded

upon the game known as *Ruff and Honours*, it was originated between 1664 and 1680; for though not mentioned in the first edition of the *Compleat Gamester*, published in the former year, it is named amongst the generally known games in the second edition which appeared in the latter. There was first an additional stake called *swabbers*, and these stakes the holders of particular cards swept off the board. The term originated from the nautical implement used in that maritime age by sailors to clear and "swab" the decks. Like some other games, the kitchen was its first home, and, "born in a kitchen," it made its way to the saloon, in company, very likely, with some of the gay damsels who rose so high in those days. Whist, however, became first scientifically cultivated in 1730, when a club of gentlemen, among whom was the first Lord Folkestone, met to play it at a coffee-house known as the Crown, in Bedford-row. In Ireland, to trump a trick is still called to "ruff" it. France did not adopt the English game for some time. Walpole, however, was rejoiced to be able to record that the French had naturalized two of the dullest things in England,—Whist and Richardson's novels.

Whist, in a pre-eminent degree, exacts the exercise of a large range of faculties, and faculties, too, of a very varied and dissimilar order. It is very common to hear a preference accorded to chess over whist, on the ground that in chess no element of chance enters, and that the whole conduct of the game is resolvable to mathematical certainty. Now, it is precisely for this very difference that we claim the superiority for whist. It is in this same element of chance that whist so closely resembles real life. It is in this same element of what may or may not be that we have a field for the exercise of those powers which calculate probabilities, and argue from the likely or unlikely, and draw conclusions

from premisses not absolutely certain, but still as probable as are the greater number of the unaccomplished events in our actual lives. If there be a game which sets the fine edge of the reasoning powers of the man of the world—of him who is to be conversant with the daily incidents of life, and those who set them in motion—it is whist. Show me a first-rate whist player, and I will engage to show you a man to whose knowledge of the world, to whose tact, to whose powers of computing the cost of any action, and striking the balance of advantage or disservice it might entail, you may apply in a moment of doubt or difficulty. Show me a first-rate whist player, and you show me one who combines patient powers of a judicial order with the energetic rapidity of a man of action, who has the keenest appreciation of the laws of evidence, along with the steady courage of the soldier, and in whose balanced intellect no undue prominence is ever accorded to one class of faculties at the expense of another.—*Blackwood's Magazine.*

Card-playing has been ingeniously defended. Thus, the great Leibnitz: "As I have said more than once, men never appear more ingenious than in games and amusements, and philosophers should take advantage of them in perfecting the art of arts, which is the art of thinking." Göethe, too, in his *Dichtung und Wahrheit*, after speaking very favourably of card-playing, winds up by saying, "Time is infinitely long, and every day a vessel, into which a great deal can be poured if you wish to fill it up."

THE TRUMP CARD.

Trump, which some consider the parent of whist, was perhaps of equal antiquity with Primero, and was so commonly known, that Latimer, afterwards bishop and martyr,

in some sermons "on the Card," preached at St. Edmund's Church, Cambridge, the Sunday before Christmas, 1529, actually used it as a familiar illustration, and thus dealt out an exposition of Christianity:—"And whereas you are about to celebrate Christmas in playing at cards, I intend, by God's grace, to deal unto you Christ's cards, wherein you shall perceive Christ's rule. The game that we will play at shall be called the *triumph*, which, if it be well played at, he that dealeth shall win; the players shall likewise win; and the standers and lookers upon shall do the same; insomuch that there is no man willing to play at this triumph with these cards, but they shall be all winners and no losers." "It seems," says Fuller, *History of Cambridge*, p. 103, "that he suited his sermon rather to the time than to the text, which was the Baptist's question to our Lord, 'Who art thou?' *John* i. 19, taking thereby to conform his discourse to the playing at cards, making the heart triumph (*trump*). This blunt preaching was in those days admirably effectual, but would be justly ridiculous in our age. "I remember," adds Fuller, "in my time, a country minister preached at St. Mary's from *Rom.* xii. 3, 'As God hath dealt to every man the measure of faith.' In a fond imitation of Latimer's sermon, he prosecuted the metaphor of *dealing*, that men should play *above board*, i. e. avoid all dissembling, not pocket cards, but improve their gifts and graces, *follow suit*, *&c.*, all which produced nothing but laughter in the audience."

Penny Post 170 Years Ago.

Elizabeth, Countess of Thanet, petitioned the Irish Government "to erect a Penny Pacquet Office in Dublin, and ten or twelve miles round it." This document is supposed

to have perished in the fire which destroyed the Council Chamber of Dublin Castle in 1711. But a copy of it was preserved among the Southwell MSS. with a report relative to the London penny post, and an answer to the objections of the Postmaster-General in Ireland against it. Although the plan was not carried into effect, the Countess obtained a pension in July, 1706, of 300*l.* per annum.

THE FIRST TURNPIKE IN ENGLAND.

Five hundred years have elapsed since a hermit, weary of the labour of having nothing to do, and tired of sitting the dull day through, by the side of the stone which supported the sun-dial in front of St. Anthony's Chapel, on Highgate Hill—that stone which subsequently became known as Whittington's—resolved to mend the ways between the summit of the hill and the low part of the vale ending in Islington. This hermit was a man of some means, and he devoted them to bringing gravel from the top of the hill and laying it all along the unclean track, which then, as now, bore the name of "Hollow Way." By digging out gravel he gave a pond to the folk on the hill, where it was greatly needed; and he contributed cleanliness and security to the vale, where neither had hitherto been known. Travellers blessed the hermit who had turned constructor of highways; the pilgrims to St. Anthony's found their access to the shrine of the saint made easy and pleasant by him, and as for the beneficent hermit himself, his only regret was that, in accomplishing this meritorious act for the good of his fellow men, he had entirely exhausted all his fortune. The King, however, came to the rescue: he set up a toll-bar, and published a decree addressed to "our well-beloved William Phelippe, the hermit," that he and the public might know wherefore. The

King declared that he highly appreciated the motive which had induced the hermit to benefit "our people passing through the highway between Heghgate and Smethfield, in many places notoriously miry and deep." And in order that the new way might be maintained and kept in repair, the King licensed the hermit to take toll, and keep the road in order, and himself in comfort and dignity. This was the first road-bar erected in England, and William Phelippe, the hermit, was the father of the race of turnpike-keepers.

Love of Gardens.

No associations are stronger than those connected with a Garden. It is the first pride of an emigrant settled on some distant shore to have a little garden as like as he can make it to the one he left at home. A pot of violets or mignonette is one of the highest luxuries of an Anglo-Indian. In the bold and picturesque scenery of Batavia, the Dutch can, from feeling, no more dispense with their little moats round their houses than they could, from necessity, in the flat swamps of their native land. Sir John Hobhouse discovered an Englishman's residence on the shore of the Hellespont by the character of his shrubs and flowers. Louis XVIII., on his restoration to France, made in the park of Versailles the fac-simile of the garden at Hartwell; and there was no more amiable trait in the life of that accomplished prince. Napoleon used to say that he should know his father's garden in Corsica blindfold by the smell of the earth; and the hanging gardens of Babylon are said to have been raised by the Median queen of Nebuchadnezzar on the flat and naked plains of her adopted country, to remind her of the hills and woods of her childhood.—*Quarterly Review.*

BEWARE OF BEER.

Bishop Warburton once said to a boy, who was dining with him at Gloucester, and was most assiduous in his devotion to the tankard, "Those who drink beer think beer." Gray, in one of his letters to the Countess of Suffolk, mentions a young lady whose whole desires were centred in a pot of ale. Her friends, anxious for her form and complexion, constantly endeavoured to persuade her from her propensity. Her reply was that by losing her beauty she would only lose her husband, and pale beer was her passion.

EGGS AS FOOD.

In Germany, instead of eating Eggs at Easter, is presented an emblematic print, in which three hens are holding a basket, wherein are placed three eggs; over the centre is the Agnus Dei, with a chalice, representing Faith; and the other eggs bear the emblems of Charity and Hope. At Easter, instead of the coloured egg, the Vienna egg is composed of silver, mother-of-pearl, or bronze, and filled with jewels or ducats.

Eggs for Money was apparently a proverbial expression when a person was either awed by threats, or overreached by subtlety, to give money upon a trifling or fictitious consideration:

> "Mine honest friend,
> Will you take eggs for money?"
>
> *Winter's Tale.*

That is, will you suffer yourself to be bullied or cheated? The answer is suitable to the interpretation:—

> "No, my lord, I'll fight."

An insult of this kind seems to be shown in the following passage :—

"And for the rest of your money, I sent it to one Captain Carvegut; he swore to me his father was my lord mayor's cook, and that by Easter next you should have the principal, and *eggs for the use*, indeed, sir."—*Old Play.*

This seems the purposed insult of a bully, who thought any answer sufficient for the fool he took the money from; and the reply of him to whom this answer is referring seems to show that it was a matter of notorious ignominy to be so put off:—

"O rogue, rogue, *shall have eggs for my money;* I must hang myself."—*Old Play.*

"Who, notwithstanding his high promises, having also the king's power, is yet content to take *eggs for his money*, and to bring him in at leisure."—*Stow's Annals.*

In the character of Coriat, prefixed to his Travels, where it is said in the text, "He will *buy his eggs*, his puddings, &c., in the Attick dialect;" it is added, in a note, "I meane when he travelled: a thing I know he scorned to do since he came home."

Egg-Starch:

"Whose calves egg-starch may in some sort be taken
As if they had been hanged, to smoke, like bacon."

Taylor's Workes, 1630.

There are seven passages in the Holy Scriptures in which eggs are spoken of as things eaten: Isa. lix. 5, "He that shall eat of their eggs shall die;" and Luke xi. 12, "Or if he shall ask an egg, will he offer him a scorpion?" But the most ancient mention is that of Job vi. 6, "Is there any use in the white of an egg?" (which may have caused it to be so often rejected).

It is well known that the Romans usually began their

principal meal with eggs: hence the words of Horace, "Ab ovo usque ad mala citaret" (Sat. i. 3). And in his Satire ii. 4, his friend Catius begins his account of the requisites for a good dinner by recommending long-shaped eggs rather than round ones, as being sweeter and more nutritious. Cicero also speaks of devouring eggs with eager appetite. Henry mentions, in his *Manners of the Israelites*, that the Egyptians in the times of their purifications abstained even from eggs, which of course implies that they eat them at other times.

Egg Saturday was, in the old calendar, a movable feast, being the Saturday preceding Shrove Tuesday. Eggs and butter were commonly eaten at breakfast, before the introduction of tea: "They are up already, and call for eggs and butter" (1 *Hen. IV.* ii. 1). Buttered eggs were the breakfasts of the fifth Earl of Northumberland and his Lady in Lent.

Pasch (from *pascha*, passover), or Easter Eggs, belong to many times and countries. The custom of giving eggs at Easter prevailed among our ancestors before the Reformation, being considered, in the Romish Church, a sort of sacred observance. The egg was, doubtless, held to be an emblem of the Resurrection; and it was usual to colour eggs, it is presumed, merely for ornament, as the colours were various; they were blessed by the priests, and thought to have great virtues. In an old Roman ritual we find this form: "Bless, O Lord, we beseech Thee, this Thy creature of eggs, that it may become a wholesome sustenance to Thy faithful servant, eating it with thankfulness to Thee, on account of the Resurrection of our Lord." And there is a curious book of emblems, with one hundred engravings of eggs, with devices within them. Ray has a proverb, "I'll warrant you for an egg at Easter," which evidently alludes

to beginning to eat eggs again at Easter, after the fast of Lent.

In Russia, at Easter, the people rush into the street, embrace each other, and present *red eggs*, exclaiming, "Christ has risen from the dead."

Michaelmas Goose Dinner.

The custom of serving a Goose for dinner on Michaelmas-day is said to have arisen from the accidental circumstance of Queen Elizabeth being in the full enjoyment of her dinner off that savoury bird, when she was informed of the victory obtained by Sir Francis Drake over the Spanish Armada, while advancing towards Tilbury Fort. But the probability is her Majesty was only indulging in one of the whimsical predilections of her subjects.

Norfolk has long been famed for the breed of Geese. The "stubble goose" has given place to those more delicately fed. The rustic call for the goose is "Willie;" whether this is "wily" in jest of their alleged simplicity, or "y-like," in reference to the inverted form of that letter, which they uniformly adopt in their flight, are doubts not easily solved. "The Goose and Gridiron" is a Norfolk sign, but the meaning remains hitherto unexplained. And it is well known a Norfolk man will scarcely feel himself aggrieved at the well-known *sobriquet* derived from them, and so unsparingly lavished upon him by his facetious neighbours in the "shires."

The Norfolk goose of the London markets is generally imported from Prussia or the Rhenish Provinces. One caterer in Norwich has imported as many as six thousand in one year; and has observed, while feeding them, their attachment to light, by their rarely taking food in the dark

nights, but they will enjoy themselves under the full moon as under the mid-day sun.

The goose, from its harmless habits, figures in many of our nursery tales and rhymes, but nowhere more prominently than in the *Legends of Ashworth Thorpe Hall.*

The habitual practice of serving a goose on the tacitly appointed day is observed with singular scrupularity in most private families; but the maintenance of the custom to gratify alike the taste and inherent, if not superstitious, feelings of the indigent, proves at least a deep-rooted veneration for what may appear to indifferent observers a puerile custom.

At the Old Man's Hospital, Norwich, a retreat for the aged, the inmates, of the two sexes, amounting in one year to upwards of 200, are regaled on Michaelmas-day off their self-omened birds. The provision for this feast was made by the worthy Alderman Partridge, in 1816, who, by his will denoted that a goose should be provided there for every four persons. This was done, as the economists of the day proposed to discontinue the annual feast.

The Michaelmas-day at this hospital is the gala-day of the year. The inmates are in their best attire, and, charmed with the delicious prospects, tempt the visitors to a "mardle," which generally turns upon the wonders of the "Eagle Ward," so called from the pencilling of the splendid roof of the now decorated church. The great kitchen is thrown open to the public, where hundreds throng to see the novel sight, and to inhale the suffocating heat from a ton of burning coals. A skeleton cylinder is formed of seven or eight bars; on each is spitted seven geese; the whole is then made to revolve round before the immense fire by a turnspit, whose occupation requires frequent relief to prevent his mingling with the revolving victims.—*Notes and Queries*, 2nd S., No. 48.

The Wayz-Goose.

This term is in part derived from the old English word *wayz*, stubble. Bailey informs us that *wayz*-goose, or stubble-goose, is an entertainment given to journeymen at the beginning of winter. Hence a wayz-goose was the head dish at the annual feast of the printers, and is not altogether unknown as a dainty dish in these days. Moxon, in his "Mechanick Exercises" (1683), tells us that "it is customary for the journeymen to make every year new paper windows, whether the old ones will serve again or no; because that day they make them the master printer gives them *a way-goose*. . . . These *way-gooses* are always kept about Bartholomew-tide; and till the master printer has given their *way-goose*, the journeymen do not use to work by candle-light. The same custom was formerly common at Coventry, where it was usual in the large mauufactories of ribbons and watches, as well as among the silk-dyers, when they commenced the use of candles, to have their annual *way-goose*. Goose-day is now, in nearly all the London houses, held in May or June instead of at Michaelmas, and is quite unconnected with the lighting-up."—See also *Notes and Queries*, 2nd S., No. 83, p. 91, and No. 88, p. 193.

Historical Pottery.

Articles of fictile ware are at once the most fragile and the most enduring of human monuments. A piece of common pottery, liable to be shivered to pieces by a slight blow, is more enduring than epitaphs in brass and effigies in bronze. These yield to the varying action of the weather: stone crumbles away, ink fades, and paper decays; but the earthen vase deposited in some quiet but forgotten receptacle, sur-

vives the changes of time, and even when broken at the moment of its discovery by the pick of the labourer, affords instruction in its fragments. In their power of traversing accumulated ages, and affording glimpses of ancient times and people, fictile articles have been compared to the fossils of animals and plants, which reveal to the educated eye the former conditions of our globe.

NETTING.

It is worthy of remark, that every people with whom we have become acquainted, however small their acquaintance with other arts, are possessed of the art of making nets of one kind or other, and then forming articles of some utility. The natives of the Andaman Islands, who are among the very lowest in the scale of civilization of any people with which we are acquainted, make use of a hand-net formed of bark for fishing.

ORIGIN OF LIVERIES.

During the rule of the Merovingian dynasty, there arose a practice of delivering splendid habits to the members of their households on the occasion of great festivals; from which originated the usages of feudal retainers wearing a dress of particular colours, and with distinctive badges pertaining to their superiors. From the circumstances that these dresses and badges were originally given, in French *livre*, comes the English word livery, a phrase of honourable distinction in the Middle Ages, perpetuated in the official garb of civic guilds (whence the "liverymen" of London), and in the attire of public and private servants. The wearing of livery is thus traceable to a Frankish custom in the sixth century.—*France: Its History and Revolutions.* By W. Chambers.

The Strange Family.

Strange is not to be understood in the modern sense, but as a corruption of strong. The following are the historical facts of the case:—Guy L'Estrange, the founder of the family, spelt his name as L'Estrange; it appears thus on the Roll of Battle Abbey. He was created Baron Strange. In the reign of Edward IV. the eldest son of Lord Derby married the only child of John L'Estrange, Baron Strange, and was called to the House of Lords, "*jure uxoris*," as Lord Strange; and his family have since used the L'Estrange motto, "*Sans changer*," although the Barony of Strange has again gone to another family in the female line,—viz. the Duke of Athole's.

Cottage Homes of England.

In the *Leisure Hour*, No. 978, is the following graphic account of the abodes of the humbler classes; and a most interesting picture it is of the rural life of English counties:—

"There are no cottages in England more than five hundred years old. The fish-house at Meare, near Glastonbury, is the only cottage supposed to be even as old as that. Those that remain owe their durability to the fact that they are built of oak. Whatever the sanitary reformer may have to say against these ancient cots, they are always picturesque, and never out of harmony with the scenery around them. Their gable roofs of cosy thatch, or red tiles bright with moss and lichen, their ornamented chimneys, and walls of plaster, laced and interlaced with heavy beams, come peeping out from the green lanes of Kent, or fringe the breezy Surrey commons, or lie nestling in the wooded vales of Sussex; while in Yorkshire and Wales their aspect is bleak

as the moor or the mountain side. In Cumberland and Devonshire they are built alike of stone; but in the north their architecture is "Cyclopean," in keeping with the stern aspect nature presents amongst those wild, thinly-peopled hills; while in the south, covered with ivy and hidden amongst gardens and orchards, each little cot is a poem in itself. This harmony arises from necessity, It is partly due to the gentle influence of time, and partly to the fact that the same soil which produces the natural scenery produces the materials of which the cottages are built. In the north, wood is scarce, stone plentiful: hence the stone villages of Lancashire and Yorkshire. In the pottery districts and the midland counties clay is abundant, and brick cottages are the rule. In Westmoreland, the red sandstone is used; in Kent, the rag-stone; in Lincolnshire, the Ancaster stone; in Cornwall, granite; in Essex and Herts, flints from the chalk hills; in Hampshire, mud mixed with pebbles; in Norfolk and Suffolk, lumps of clay mixed with straw."

THE LEATHER BOTTLE.

In thirsty Spain, the traveller carries his bota as regularly as the playgoer carries his opera-glass, or the Londoner his umbrella; and nowhere will he more fervently join in the refrain of the quaint old song which prays—

> "That in heaven his soul may dwell
> Who first found out the leather bottèl."

There are two sorts of bota. That used in Catalonia, Arragon, and the Pyrenees generally, has a horn nozzle fitting on with a screw; but the southern bota—a simpler, ruder, and altogether more oriental-looking affair—is much more convenient in form. The neck is furnished with a wooden cup-shaped mouth, fitted with a perforated plug, through

which the parched wayfarer squirts a thin stream of wine down his throat, if his "tenement of clay" merely requires a slight moistening. If thorough saturation be desired, he has only to remove the plug and keep the cup full by a loving pressure of the yielding leather; and no sound could be more sympathetic to a thirsty soul than the jovial chuckling gurgle of the wine as it rises through the narrow neck, and the long-drawn sigh that follows when the hand is removed and the empty air rushes in to fill the place of the generous liquor.

"WAKES."

Dr. Goss, Roman Catholic Bishop of Liverpool, has determined to put down, if possible, the disgraceful custom practised by Roman Catholics of "Wakes." In an address to the congregation at St. Anne's Church, Aughton, he said he had heard that in that district that "waking" the dead was still practised. He had given instructions to the priests, not only there, but in every part of his diocese, that whenever it came to their knowledge that a "wake" had been held over a dead body, the Burial Service must not be read, but he or she must be buried like a dog. The dead would thus be punished for the errors of the living. "Waking" the dead, as now practised, was a hideous custom, merely a pagan and brutal revel, and could not be too strongly condemned. Originally, it was a Christian practice, as soon as a person died, for his friends and neighbours to gather round his corpse and pass the night in prayer for the repose of the soul of the departed. This was commendable; but it had degenerated into a drunken and degrading revel. This injunction, he trusted, would put a stop to what deserved reprobation.

THE EARLY CHRISTIANS.

Dean Stanley, in a recent lecture, observed:—"It is reported that John Wesley once in the crisis of the night, found himself, as he thought, at the gates of hell. He knocked, and asked who were within? 'Are there any Protestants here?' he asked. 'Yes,' was the answer, 'a great many.' 'Any Roman Catholics?' 'Yes, a great many.' 'Any Church of England men?' 'Yes, a great many.' 'Any Presbyterians? 'Yes, a great many.' 'Any Wesleyans? 'Yes, a great many.' Disappointed and discouraged, especially at the last reply, he traced his steps upwards, found himself at the gates of Paradise, and here he repeated the same questions. 'Any Wesleyans here?' 'No.' 'Any Presbyterians?' 'No.' 'Any Church of England men?' 'No.' 'Any Roman Catholics?' 'No.' 'Whom have you, then, here?' he asked in astonishment. 'We know nothing here,' was the reply, 'of any of the names you have mentioned. The only name of which we know any thing here is 'Christians.' We are all Christians here, and of those we have a great multitude (which no man can number), of all nations, and kindreds, and peoples, and tongues.' That is the truth which we shall have to learn hereafter about the name Christian; it may be as well for us to learn it here. It includes, and comprises, and overrides all the others by which men have been divided, because it is the name derived from Him to whom they all look, from whom they are all descended, in whom they all live. 'Christianity' is a nobler name than any particular form of Christians. 'Christendom' is a more magnificent name than any particular creed or section of 'Christians,' because 'Christian' is a greater name than any particular opinion or custom, and because Christ is a greater name than any

person, or teacher, or doctrine, or custom, than any other which has appeared on earth."

Saxon Household Servants.—Value of Money.

An inference of some importance may be drawn from the fact noticed by Mr. Sharon Turner, that the household servants generally bore Saxon names, because it corroborates the opinion, that the Normans employed the people whom they had subdued in menial offices—"hewers of wood and drawers of water":

"We may note, as a striking peculiarity in this document, that the household servants are generally distinguished by Saxon names. We have Hande and Jacke of the bake-house; Hicqe the tailor, Jacke the keeper of the Countess's harriers, Dobbe the shepherd; Diqon, Gobithesty, and Treubodi, who were often employed in carrying letters; as well as Slingaway, a courier, whose name is most apposite, and was derived, possibly, from his gait and manner."

Of the Value of Money in the thirteenth century, Mr. Turner says, on the authority of Mr. Hardy, that one shilling then would purchase as much as fifteen now.

The additional value of money, and increase of opulence in England, might form, says Johnson, a curious subject of research; as in the reign of Edward VI. Latimer mentions as a proof of his father's prosperity, that though *only a yeoman* he gave his daughters five pounds each as a marriage portion.

Anglo-Saxon Wives.

Professor Rolleston, in a lecture upon the Anglo-Saxon conquest of England, observes that archæological research gives some little information about religious beliefs, or rather

disbeliefs, in England from the time of Hengist to that of Berinus—that is to say, from about the year 447 to the year 636; it also gives some clue as to whether the Anglo-Saxons, when they came here, brought their wives with them, or found wives after their arrival in these islands; also much information about the modes of burial of the early dwellers in Britain.

PEWS IN CHURCHES.

Sir Christopher Wren strongly opposed the introduction of Pews, though many churches built by him are disfigured by them. He writes:—"Since Providence, in great mercy, has protracted my age to the finishing the Cathedral Church of St. Paul, I shall presume briefly to communicate my sentiments after long experience. . . . . A church should not be so filled with pews but that the poor may have room enough to stand and sit in the alleys, for to them equally is the Gospel preached. It were to be wished that there were no pews, but benches; but there is no stemming the tide of profit, and the advantage of pew-keepers."—*Wren's Parentalia.*

THE FESTIVAL OF HOCK TIDE.

In the year 1041 or 1042, June 6, died Hardicanute, it is uncertain whether at Lambeth, Kennington, or Clapham, though most probably at the second of these places, whilst celebrating the marriage of Toni, or Tueri Prudan, and Gytha, the daughter of Usgod Clapa, two noble Danes. As Hardicanute stood drinking, he suddenly fell to the earth with a terrible convulsion, and then they who were there nigh took hold of him, and he, after that, spake not one word, and he died on the 8th before the Ides of June. Whether he was poisoned, or whether he died of intempe-

rance, is unknown; he was king over all England two years wanting ten days, and he is buried in the old Minster at Winchester, with King Canute his father. And his mother, for his soul, gave to the new Minster the head of St. Valentine the Martyr.

The day of Hardicanute's death was kept by the English as a holiday, and was called Hog's Tide or Hock Wednesday, that is, high or great festival, or from the Iceland Nozz, "slaughter," "excision," from the general joy on the final expulsion of the Danes. This was observed in some counties to the time of Charles I. It was kept on or about the Quidena of Easter, which sufficiently refutes the notion of its being instituted in commemoration of the slaughter of the Danes by Ethelred, which was celebrated on the 13th of November. It seems to have been kept for two days, as we read of Hock Monday and Hock Tuesday, and it may be in the same manner as feasts of dedications of churches, and other feasts—commenced on the day or vigil before, as an introduction to the real feast. In this parish there was clearly one day for the men and another for the women. The principal part of the merriment consisted in the men or women stopping the way with ropes, and drawing passengers to them, desiring something to be given to them. In the direction of these sports, the women took the lead, a circumstance which has been thought by some to have had its rise from the wedding feast at which Hardicanute breathed his last. Of the money collected on these occasions, it appears from the churchwardens' books of Lambeth parish that the sum collected by the women always exceeded the collection by the men. The unmarried women took their part in collecting. The amount was appropriated to the repairs of the church. The observance of Hock Tide declined soon after the Reformation; but there are in the

Chelsea Registers, entries of the collection of Hock-money in 1606, 1607, and 1611; and there is this curious passage in Wyther's *Abuses Strypt and Whipt*, London, 1618, which seems to imply that it was still in a degree observed :—

> "Who think (forsooth) because that once a yeare
> They can afford the poore some slender cheare,
> Observe their country feasts and common doles,
> And entertaine their Christmass Wassaile Boles,
> Or els because that *for the churche's good,*
> *They in defence of Hock-tide* custom stood;
> A Whitsun-ale, or some such goodly motion,
> They better to procure men's devotion:
> What will they do, I say, that think to please
> Their mighty God with such fond things as these?
> Sure very ill."

In Thomson's *Etymons of English Words*, 1816, Hock Tide is an old English name given to festivals, but particularly to those of Christmas and Easter. It afterwards became *hey-day tide*, *hockday tide*, *hoity toity*, and *highty tighty*, to denote rural pastime. *Hock memey*, or Christmas, is, literally, the festival of the lengthening day, from the German, *mema*, to increase; and the Germans at this day call a wedding feast *hochzeit*, hock tide.

The term continues to be used in Brittany and Scotland; and "in the north-west of Wiltshire, and west of Berkshire, hock tide sports are still kept up."—*D. Macintosh; Proc. Ethnological Society*, 1861.

BOWS AND ARROWS.

There appears to be some doubt as to the exact time when these weapons were disused in English warfare. The battle of Agincourt, October 25, 1415, seems to be the last very important action in which archery is much spoken of.

St. Alban's first battle, 1455, seems to have been entirely won by the archers. Père Daniel mentions that arrows were shot by the English at the Isle of Rhé, in 1627; and in 1643 the Earl of Essex issued a precept for stirring up all well-affected people by benevolence, towards the raising a Company of Archers for the service of the King and Parliament. In a pamphlet, 1644, describing the success of the Marquis of Montrose against the Scots, bowmen are repeatedly mentioned; this appearing to be the latest recorded military use. In the time of William III., the grenadiers of the Highland regiments, when recruiting, wore the old red bonnet, and carried bows and arrows with them.

The cross-bow was last used in our army at the battle of Bosworth, in 1485. Henry VIII. prohibited the use of the cross-bow, and made several laws in favour of the long-bow. King Edward VI., in his *Journal*, April 6, 1550, writes thus:—"I lost the challenge of shooting at *rounds*, and won at *rovers*," which shows that the youthful monarch was a good archer, for this kind of shooting requires not only much skill and considerable strength, but also a knowledge of distance. Holinshead and Ascham lamented the disuse of this powerful mode of shooting, and stigmatized shooting at a fixed mark as the corruption of archery.—Tomlyns's *Islington.*

The Archers of Finsbury were associated in the reign of Edward I.; subsequently the City Trained Bands and the Artillery Company, of which there existed an "Archers' Division" to our time. In 1781, "the old Finsbury Archers" established the Toxophilite Society, who possess the original Silver Badge of the Finsbury Company. From the reign of Edward VI. Archery was cultivated more as a fashionable amusement than for real military service.

APOSTLE SPOONS.

We believe the earliest notice of the Apostle Spoons occurs in an entry on the books of the Stationers' Company in the year 1500 : "A spoyne of the gyfte of Master Reginald Wolfe, all gylte with the picture of S. John." Pegge, in his preface to *A Forme of Cury, a Roll of Ancient Cookery*, has offered the following conjecture as to the origin of the baptismal present of Apostle Spoons. He observes that "the general mode of eating must either have been with the *spoon* or the fingers ; and this, perhaps, may have been the reason that *spoons* became the usual present from gossips to their god-children at christenings." The practice of sponsors giving spoons at christenings seems to have been first observed in the reign of Elizabeth ; previously it was the mode to present gifts of a different kind. Hall, who has written a minute account of the baptism of Elizabeth, 1558, informs us that the gifts presented by the sponsors were a standing cup of gold and six gilt bowls, with covers. But in the first year of Queen Elizabeth, Howes, the continuator of Stow's *Chronicle*, says that "at this time, and for many yeares before, it was *not* the use and custome, as *now* it is [1631], for godfathers and godmothers generally to give plate at the baptism of children (as *spoones*, cups, and such-like), but only to give christening *shirts*, with little bands and cuffs, wrought either with silk or blue thread ; the best of them, for chief persons, were edged with a small lace of black silke and golde, the highest price of which for great men's children were seldom above a noble, and the common sort two, three, or four and five shillings apiece."

An allusion to Apostle Spoons occurs in a collection of anecdotes entitled *Merry Passages and Jeasts*, quoted by Malone from Harl. MS. 6395 : "Shakspeare was godfather

to one of Ben Jonson's children, and after the christening, being in deepe study, Jonson came to cheer him up, and asked him why he was so melancholy. 'No faith, Ben,' says he, 'not I; but I have been considering a great while what should be the fittest gift for me to bestow upon my godchild, and I have resolved at last.' 'I pr'ythee, what?' says he. 'I' faith, Ben, I'll give him a douzen good Latten (Latin) spoons, and thou shalt translate them.'"—Editor of *Notes and Queries*, 2nd S., No. 52.

Apostle Spoons were formerly the usual present of sponsors at christenings. It is in allusion to this custom that, when Cranmer professes to be unworthy of being sponsor to the infant Princess, the King replies, "Come, come, my lord, you'd spare your spoons."

Choice of Spectacles.

Spectacles are either convex, concave, or plain. The first are adapted to old persons, the next to those who see with distinctness only at a small distance; and the third, formed of glass, with a light green or blue shade, are designed to defend weak eyes from too strong a light. Those who wear spectacles should be very cautious to have the glasses ground with the most perfect accuracy, and should apply to opticians of credit rather than to itinerant Jews; for the aberrations of the rays produced by an imperfect figure of the glass strain the eyes to distinguish the image, from this cause indistinct. For a similar reason the glasses of old people should be not at all or very slightly tinged; and the glare which arises from a candle or a strong sun may be better avoided by a shade against the former, or over the eyes to guard against the latter.

It has been doubted whether spectacles should be used to

preserve the sight. We think that in old persons they will be useful; with the near-sighted, who are usually young, they should be discouraged. Old people will save their eyes, and there is little danger of exhausting the degrees of convexity—indeed none; the young will not indeed exhaust the degrees of concavity, but the other senses should be kept on the alert while they can supply the place of distinct vision. The hearing, the feeling, even the faculty of conjecture, are kept alive by the disuse of spectacles; and we should improve all our powers. As we have already hinted, the near-sighted persons should use the number next below that of distinct vision, and he will soon attain it. Habit in this way will coincide with the change which age induces; and not to see with the utmost acuteness is still an advantage to those who could otherwise see very imperfectly. All this is, however, refinement; for spectacles used with little caution or discrimination have seldom done harm, if the glasses are good. Pebbles, which admit not of scratches, should be in every instance preferred.—*Parr's Medical Dictionary.*

A correspondent of *Notes and Queries* relates that a lady seventy-eight years of age recovered her eye-sight after a severe fit of illness, before which she had worn "glasses" for thirty years, and could then read without spectacles the smallest print and thread the smallest needle.

THE BRIDE OF LAMMERMOOR.

Upon the discovery of the marriage contract of Janet Dalrymple has Sir Walter Scott founded his touching story of the Bride of Lammermoor, so popular on our stage, especially when wedded to the intense music of the Italian composer.

It appears that David Dunbar led his unwilling bride to the ancient tower of Baldoon, the ivy-clad ruins of which

are still to be seen close to the farmhouse of Baldoon; and soon after the retirement of the young people frightful cries were heard from their apartment. When the door was opened, the bridegroom was found on the threshold sorely wounded, while the bride was a maniac, who only survived for a fortnight after her marriage-day. Dunbar recovered from his wounds, but he was killed a few years afterwards by a fall from his horse. According to family tradition, it was not the bride who stabbed her husband, as Scott's story has it, but her rejected lover, Lord Rutherford, who had secreted himself in the bridal apartment. Dunbar never mentioned what had occurred on that terrible night, and took his secret with him to the grave. James Dalrymple, the brother of Baldoon's bride, rode before his sister to church on the marriage-day. He was a mere lad at the time, and being taken up with his new dress and the marriage, was heedless of the fact that his sister's hand, which lay on his as she held her arm round his waist, was as cold and damp as marble. He mentioned this to a lady nearly connected with the family (who repeated it to Sir Walter Scott), and expressed his deep contrition for having paid no attention to his sister's state. Such a hand could hardly have signed the contract without tremor, unless the nerves of the unfortunate bride had been strung to the tension point.

The marriage contract has quite lately been discovered at St. Mary's Isle, the seat of the Earl of Selkirk, who is the representative of the family of Dunbar, of Baldoon, and has the family papers in his possession. It was in arranging these that accidentally he came upon this contract of marriage. One of the witnesses, James Dalrymple, may have been the bride's brother, who rode behind her to the church, and whose dagger was said to have been used in the murder. A fac-simile has been taken of the document.

Judging from this, there is little tremor in the bride's signature.

"THE MISTLETOE BOUGH."

"A song known better some years ago than now has long been associated in my mind with a tradition handed down to me from an ancestress. It was this:—There was merry-making at Christmas in the old family hall, and amateur theatricals were performed. In one of the scenes it was necessary to represent a funeral. Accordingly, one of the young ladies present personated the dead girl, and was lowered into an old oak chest and the lid closed over her. When the scene was finished, the party raised the lid, expecting to find the young lady as she was when placed in the chest—alive and happy, but, to the horror and grief of all, she was dead! Never again were private theatricals enacted in that house, for the judgment of God was supposed to have been manifested in the event, and the family (said to have been previously given to gaiety and disregard of serious subjects) therefore became noted for its strict performance of religious duties."

The Correspondent's ancestress related the fact to her son, he to her grand-daughter, she to the Correspondent. The ancestress here referred to was Dorothy Noel, daughter of the Rev. W. Noel, rector of Ridlington, and niece to the first Baron Noel, her father's eldest brother. She married a Mr. Reynolds, and her son was named John William Noel Reynolds. As Mrs. Reynolds (*née* Noel) was born in 1693, and would be a woman in 1713, the tragedy must have occurred between the two dates, since she stated she was present as a girl at the private theatricals so melancholy in their result. The house was always said to have been Exton Hall, the seat of the Noels, and it is believed that the ruins still exist

of the edifice in which the never-forgotten accident happened.—*Notes and Queries*, 4th S., No. 183.

Travelling in Olden Times.

In Dr. Bliss' edition of Hearne's *Diaries*, published in 1857, we read:—"There is nothing in which we have obtained a more decisive advantage over our predecessors than in the expedition and convenience with which we now travel. At the present time we are conveyed from Oxford to London with ease and safety in somewhat less than seven hours, a journey performed, not quite a century since, in two days. The coach, from Michaelmas to Lady-day, started at four o'clock in the morning, and was to reach Oxford in the evening of the second day. During the summer half-year, they ran only three days a week, leaving Oxford and London at nine o'clock, and performing the distance in one day only. The same improvement manifests itself in every species of public conveyance. In 1707, the only regular carriage between Oxford and Bath was by a carrier once a fortnight; the same to Birmingham and to Reading; to Shrewsbury once in a month; to Exeter once in five weeks; and to Westmoreland thrice a year." The first day coach from Oxford to London started in 1669, 20 Car. II. It was called "The Flying Coach." It had a boot on each side. It left Oxford precisely at six o'clock in the morning and reached the inn at London at seven at night.—Hearne's *Life of Anthony à Wood.*

One Joseph Brasbridge, writing in 1824, says: "I recollect the first broad-wheeled wagon that was used in Oxfordshire, and a wondering crowd of spectators it attracted. I believe at one time there was not a post-chaise in England except two-wheeled ones. Lamps to carriages are also a

modern improvement. A shepherd who kept sheep in the vicinity of a village in Oxfordshire came running over to say that a frightful monster, with saucer eyes, and making a great blowing noise, was coming towards the village. This monster turned out to be a post-chaise with two lamps!"

EARLY CHILDHOOD.

The productions of the vegetable kingdom are among the first objects that forcibly attract the attention of young children, becoming to them the source of gratifications which are among the purest of which our nature is capable, and of which even the indistinct recollection imparts often a fleeting pleasure to the most cheerless moments of after-life.

Who does not look back with feelings which he would in vain attempt to describe, to the delightful rambles which his native fields and meadows afforded to his earliest years? Who does not remember, or at least fancy that he remembers, the eager activity with which he was used to strip nature's carpet of its embroidery, nor cease to cull the scattered blossoms till his infant hands were incapable of retaining the accumulated heap? Who, on even seeing the first violet of returning spring, much more on inhaling its sweetness, or in catching the breeze that has passed over the blossom of the bean or of the woodbine, does not again enjoy the delights of his early childhood?

It may be said that the pleasure of such recollections is, for the most part, of a moral and intellectual nature; but the pleasure of the original enjoyment appears to be principally of a physical character, and is no doubt intended to produce at the moment a highly beneficial, though merely physical effect; for while the eye of the child is attracted by the unexpected forms and colours of the plants and flowers pre-

sented to his view, and his mind is instigated to gratify the eager desire of possessing them, he necessarily subjects his limbs to that degree of exercise and fatigue which contributes to the general health of his body. Nor let such pleasures be undervalued in their consequence; they give that moderate stimulus to the whole system which even the early age of infancy requires, and by shutting out the listlessness that would arise from inactivity, they become eventually the source of moral and intellectual improvement.—*Kidd.*

Fortitude of Women.

I have often (says Washington Irving) had occasion to observe the fortitude with which women sustain the most overwhelming reverses of fortune. Those disasters which break down the spirit of a man, and prostrate him in the dust, seem to call forth all the energies of the softer sex, and give such intrepidity and elevation to their character, that at times it approaches to sublimity. Nothing can be more touching than to behold a soft and tender female, who had been all weakness and dependence, and alive to every trivial roughness, while treading the prosperous paths of life, suddenly rising in mental force to be the comforter and supporter of her husband under misfortune; and abiding with unshrinking firmness the bitterest blasts of adversity.

As the vine, which has long twined its graceful foliage about the oak, and been lifted by it into sunshine, will, when the hardy plant is rifted by the thunderbolt, cling round it with its caressing tendrils, and bind up its shattered boughs; so it is beautifully ordered by Providence, that woman, who is the mere dependent and ornament of man in his happier hours, should be his stay and solace when smitten with sudden calamity; winding herself into the

rugged recesses of his nature, tenderly supporting the drooping head, and binding up the broken heart.

WHAT IS LIFE?

A man advanced in years, that thinks to look back upon his former life, and call that only life which was passed with satisfaction and enjoyment, excluding all parts which were not pleasant to him, will find himself very young, if not in his infancy. Sickness, ill-humour, and idleness, will have robbed him of a great share of that space we ordinarily call our life. It is, therefore, the duty of every man that would be true to himself, to obtain, if possible, a disposition to be pleased, and place himself in a constant aptitude for the satisfaction of his being.—*Steele.*

A COUNTRY SUNDAY.

I am always very well pleased (says Addison) with a country Sunday, and think, if keeping holy the seventh day were only a human institution, it would be the best method that could have been thought of for the polishing and civilizing of mankind. It is certain the country people would soon degenerate into a kind of savages and barbarians, were there not such frequent returns of a stated time, in which the whole village meet together with their best faces, and in their cleanliest habits, to converse with one another upon indifferent subjects, hear their duties explained to them, and join together in adoration of the Supreme Being.

Four Reflections upon Death.

From an eloquent and thoughtful essay, by the Bishop of Gloucester and Bristol, in the *Contemporary Review*, we quote the following:—

"First, there does not seem any thing unreasonable in the opinion of many modern psychologists that the indwelling Ego or soul may have form, and even some kind of subtle corporeity, so that when it leaves the body and becomes unclothed it may still preserve some distinct objective existence. Secondly, there is nothing unreasonable in the supposition that it may hereafter again receive and occupy a body, the elements of which it may aggregate from the surrounding environment, and may dispose and distribute in some kind of accordance with the agencies by which it has been supposed to work in reference to its present body. Thirdly, the whole consideration of the subject seems to leave behind a feeling, if not actually a conviction, that to personal beings like ourselves there is something alien in death, something that seems to indicate disturbance and dislocation, and stands in sharp contrast with the ideas of orderly progress and beneficent changes. This is to some extent confirmed by the prevalence of the fear of death, which though, as Sir Benjamin Brodie has noticed, rare when death has actually arrived, is still undoubtedly one of the common feelings of our race, and in some countries, as I believe to this day in Madagascar, often shows itself in a very startling manner. The importance of this observation will be deeply felt when we advance beyond the mere general principles to which we have confined ourselves in this paper. Lastly, that if there is any truth whatever in the last observation, the opinion of many early thinkers and the judgment of a provincial council, are worthy of grave con-

sideration, viz. that death originally might not have been a necessity for a personal being, but that any thing we may conceive as possible for ourselves hereafter might have been arrived at by gradual change, rather than by the apparently abrupt and discontinuous process of physical death."

EDUCATION OF CHILDREN.

I hold it to be true (says "S. G. O." in *The Times*), and to be a truth deserving all attention, that a child is born to love; it has to learn to fear. I argue, therefore, that we should in very early stages of their existence seek, by looks of love, by gentle tones, to lead our children to yield to our wishes, rather than by a harsh tone and frowning aspect try to terrify them into obedience. It is very questionable in what way they feel the fear we thus try to produce—whether we do not act prematurely on a sense scarcely as yet developed, and simply confuse and annoy with no good result—whereas we do know that at the earliest moment of any exercise of reasoning power a child does answer to the tone and look of affection with the smile which indicates its return, and by sounds which show pleasure. We are apt to laugh at the nonsense of the nursery dialect, that utterance of perverted English with lisping accent which, by common usage, is supposed to be best suited to the comprehension of a small child; it is only, after its fashion, a lesson from the book of nature. If we watch Juno, with her puppy family, we shall see that when they teaze her into utterance, or please her into it, with their fondling play, she has a very modified growl of reproof to repress whelpine excess, and a soft whine of affectionate encouragement in return for proper exhibition of whelpine affection, very different from the out-growled menace or the out-barked applause with which she greets

or menaces the more advanced in life of her species. It is the tone and look combined which makes the nonsense uttered to children attractive to them. Sense and nonsense are to them otherwise much alike. We do not in using it make fools of ourselves; on the contrary, we show wisdom by this attempt to become as children, that children may understand us after their own fashion. We give a rag doll of bright colours, hideous and unshapely; the child likes it for its bright hues; it may or may not see in it a caricature of its own species; the waxen, curly-headed, well-clad Dolla, so prized by Miss in walking boots, would be a meaningless thing to Miss scarcely out of socks.

Happiness.

It was a notion of Hume's, that all who are happy are so equally: "a little miss with a new gown at a dancing school-ball, a general at the head of a victorious army, and an orator, after having made an eloquent speech in a great assembly."

A Rare Wife.

"Frances, Lady Carberry, was extolled by Jeremy Taylor for being as excellent a mother as she was 'a rare wife.' To her children he describes her as being 'kind and severe, careful and prudent, very tender, and not at all fond.' And again, 'the severe and angry education' which she herself received, he accounted amongst the special mercies of her life. The whole system of early training, at this time, tended strongly to eradicate that frivolity of temper and unreality of tone which stunt so fatally the growth of all moral and mental excellence. On the other hand, it especially fostered that child-like spirit that wins its way into the kingdom of

heaven. But severity did not necessarily include harshness, even if sometimes it unfortunately assumed that form. Children, though permitted less familiarity of address than at present, were perhaps admitted to still more constant intercourse with their parents. In Evelyn's time, it is true, 'Colleges of young gentlewomen,' as he termed them, existed in the environs of London. But, generally, female education was not only conducted at home, but the mother herself was the chief instructor there. For, though accepting assistance from other sources, she was not content to depute her highest duty wholly to the hands of another. It was by their mother, then, that the young daughters were instructed in their household duties. And, whilst in these and in her works of charity they contributed their aid, she led and joined their devotions. In one instance, an oratory was added to the nursery for this purpose. Thus at the rising of the sun, and the going down thereof, the incense of praise and the pure offering of infant lips ascended in acceptable sacrifice on high."

SAYINGS.

"Turn coal, never be rich."

Alludes to the extravagant practice of turning over a half burnt coal.

"Paint costs nothing."

Alludes to its protecting and preservative effect on the woodwork underneath.

MONEY-MATTERS.

Popular and Unpopular Coins.

It is curious to note how currencies die out, and how certain coins are popular or unpopular for years. The guinea and half-crown were always popular; the five-shilling piece, the florin, and the fourpenny piece were always unpopular. The guinea was first coined in Charles II.'s reign, and derived its name from the Guinea Company, which used sometimes to stamp on it the elephant, as symbolical of its African origin. The guinea was so popular that its successor, the sovereign, was for a long time looked on with dislike. It may surprise the reader to hear that any coins of the realm were ever looked on with disfavour, but the records of the Mint show that the public are as fastidious in their coins as in their food; and there are some which are regarded with such dislike that the public will not take them till they see that they can get no others. In this way the coinage of guineas was stopped, and the sovereign forced upon the public, who have now taken to it very kindly indeed. But this has not been the case with either the five-shilling or fourpenny pieces. The former were old institutions of longstanding unpopularity. Many, even in the simplest retail transactions, refused to receive them. But they were driven out of circulation by the bankers who sent to the Mint for silver,

and the employers who sent to their banks for silver, both of whom so constantly stipulated against taking five-shilling pieces that they remained on the hands of the Mint. Yet about 2000*l.* worth of these coins are made every year to go to the Falkland Islands. There the whalers, English, Germans, Swedes, and Americans, assemble to pass the winter in harbour, and among them the only accepted currency is the English five-shilling piece; for them, therefore, it is manufactured, and to the Falkland Islands it is sent. This noble coin therefore—by far the handsomest in our currency—is now no longer issued in this country, and will soon become as much a thing of the past as guineas. The fourpenny piece, which was introduced for the first time in 1836, has always been so unpopular that its coinage has been discontinued, and for the last 12 years not one has been struck. The favourite half-crown, too, has gone the same way, though not without a struggle for its retention on the part of bankers and employers, who took a great aversion to the florin. But it was useless coining two-shilling pieces and two-and-sixpenny pieces at the same time, so the latter have been discontinued, and now only florins, shillings, sixpences, and three-penny pieces are struck. What are called the garter sovereigns, the lion shillings, the rose, thistle, and shamrock shillings have all nearly disappeared from circulation, not only because they come into the Mint and are remelted and reissued in a more modern guise, but because from their scarcity there is a belief or kind of general notion that a sort of "luck" attaches to them, so they are kept to an extent that has made good impressions very scarce indeed, and when they do appear the cleanness and sharpness of their outline show at once how little they have been in circulation. A curious illustration of this may be found even so recently as in the history

of florins. The first issue of these were small in size, and the usual letters F. D. had to be omitted from their circumference. A sort of protest was raised against this coinage, which at once received the name of the "graceless florin." Public attention was thus directed to them, they were kept as specimens, and though 750,000 were issued, hardly any are in circulation, and none are returned to the Mint.—*From the Times*, 1871.

SPURIOUS COINAGE.—"SMASHERS."

The amount of damage sustained by spurious coinage is very small. There are only a very few coiners or "smashers" in London, and as they have to manufacture by hand—that is to say, to cast each piece separately in plaster moulds and afterwards electrotype it—the process is very slow, and is entirely limited to the silver coinage, and more especially the florin and the shilling. "Smashers" never make money to pass themselves. They make it and sell it in dozens to those willing to undertake the risk of palming it off on the unwary, and the price of these counterfeits is in exact proportion to the risk incurred in passing them. Thus, counterfeit florins of the best class cost as much as 12*s.* a dozen, and the best class of shillings 6*s.* a dozen, and these coins, unless minutely examined, would be taken offhand by any one; on the other hand, shillings can be got as low as 2*s.* a dozen, and common florins for 3*s.* a dozen. The "smashers" are a peculiar set of rogues, the number of whom has not much increased or diminished for the last 50 years. There is a kind of "cutler's law" among them never to tell from whom they buy the coin, though the Mint police would rather catch one maker of counterfeit coin than twenty ut terers. Only one formidable attempt against the gold coin

was ever made, and this was some three or four years ago. A party of Germans established themselves secretly at Hamburg, and entered into a well-considered and deliberate plan for making English sovereigns. These conspirators did not fall into the vulgar error of our native "smashers" in making actually bad sovereigns. They simply put so much additional alloy into the pure gold as to make its value 17*s.* instead of 20*s.* These adventurers made proper steel dies, erected presses, and had all the appurtenances for the processes which are gone through in the English Mint—in fact, they established a private mint at Hamburg. Many thousands of their sovereigns got into circulation on the Continent; for, in fact, none but the Mint authorities could detect them except by weight. By this test, however, they were at last discovered, the coiners traced, and their place of business seized. The chief conspirators escaped, but all their dies, machines, and a very considerable sum in pure and adulterated gold fell into the hands of the Hamburg authorities, so that the speculation, so boldly conceived and skilfully carried out, was a ruinous one after all.—*Times*, 1871.

LUCK OF CROOKED MONEY.

This superstition is of early date, as attested by these extracts:—"He sent to him his servant secretly the night before his departure to Newbury, with a *bowed* groat in token of his good heart toward him."—1562, *Foxe's Martyrs*, v. iii., p. 519. "Also when she had *bowed* a piece of silver to a saint for the health of her child, they diswaded her from the same and said, &c."—1684, *Foxe*, v. ii., p. 21.

SCOT'S MONEY.

Most people recollect the old couplet :—

> "How can the rogues pretend to sense?
> Their pound is only twenty pence!"

And probably not a few southrons, otherwise well informed, may be under the impression that the Scottish nation in olden times deliberately concealed their real poverty under grandiloquence of language by bestowing that title on a shabby one and eightpence which in England betokened something very close upon a golden guinea. And there is some colour for this supposition. Captain Burt complains that in his day every ramshackled little shop was called a "warehouse," that a bill announcing lodgings to let was a "placard," and that if he sent a fellow to buy a yard of riband, the plack which he pocketed after accomplishing his errand was styled his "commission." The love of Latinisms among the peasantry is amusingly exemplified by the anecdote of the countryman who, on being asked whether there were any salmon in a certain river, replied, "There's aiblins a *transient* brute." But there is no affectation about the Scot's monetary denomination. It was simply the result of miserable necessity. Scot's money was originally worth as much as English, but after the year 1355, owing to successive degradations of the coinage, it began to decline, till in 1600 it was only one-twelfth of the original value, at which point it remained until the Union in 1707, when of course the coinage ceased, although the habit of computing in the debased money still continued. Similar degradations have taken place all over Europe, and there is a curious instance of it in Spain, where the maravedi, which in 1220 weighed 84 grains of gold, and was worth about 14*s.*, has sunk into

a diminutive copper coin, of less value than an English farthing.

GOLD AND SILVER LEGAL MARKS.

The *Hall Mark* shows where manufactured or assayed: being an anchor for Birmingham; dagger, or three wheat-sheaves, for Chester; Hibernia for Dublin; castle and lion for Edinburgh; castle with two wings for Exeter; tree and salmon with a ring in its mouth for Glasgow; leopard's head for London; three castles for Newcastle-on-Tyne; crown for Sheffield; five lions and a cross for York. *Duty Mark* is the head of the Sovereign, showing the duty is paid. *Date Mark* is a letter of the alphabet, which varies every year, and with the different companies, thus—the Goldsmiths' Company of London have used, from 1716 to 1755, Roman capital letters; from 1756 to 1775, small Roman letters; from 1776 to 1795, old English letters; from 1796 to 1815, Roman capital letters, from A to U, omitting J; from 1816 to 1835, small Roman letters, a to u, omitting j; from 1836, old English letters. The *Standard Mark* for *Gold* is—for England, a lion passant; Edinburgh, a thistle; Glasgow, a lion rampant; Ireland, a harp crowned: *Silver*—Figure of Britannia. If under 22 carats, gold has the figures 18. The *Manufacturer's Mark* is the initials of the maker, as S. H., W. T., C. E., &c.

THE MINT MARK.

At a time when Wales is producing no inconsiderable amount of gold, with the prospect of a still larger quantity, it appears desirable that the Mint marks should be resumed, indicating the source whence coined metal is derived, at least in any exceptional cases, such as Welsh gold. Sove-

reigns coined at the Melbourne Mint speak for themselves, but the Australian, or Welsh, or other gold coined in London is not distinguished. The interest of Mint marks is well known. Our word "Guinea" has, in one way, preserved a record of the gold brought from that country by the then African Company, in 1664, when the word and the coin were first naturalized amongst us, surviving down to the time of George the Third as a denomination of the coin, without reference to the source of the gold; but the first guineas themselves have a small elephant under the bust of the king, Charles the Second, which marks the gold imported by the Company; the same device, or an elephant and castle, marks also the silver coined in the reign of George the Second from the African Company's importation. The word "Vigo," under the head of Queen Anne, commemorates the capture of the city, and the Spanish galleons and treasure-ships, whence the silver of that issue came. The word "Lima" marks the silver captured in the great Acapulco galleon. The Chinese silver was coined without following these precedents—that extortion, however, were well severed from any record. S. S. C. marks the silver received from the South Sea Company, and a Prince's plume and linked C's mark the silver brought to the Mint by the Welsh Copper Companies in the time of George the First; the plume alone separately marking silver brought from Welsh lead mines; while roses mark silver coming from the lead mines of Cornwall. As far back, indeed, as James the First, the Prince of Wales's feathers is the symbol for Welsh silver used in coinage, and it would seem a suitable symbol to use now for gold minted from the Welsh mines. To connoisseurs, the distinguishing an issue is always valuable; but though Mint marks are in that way useful, often serving to date even undated coins, it is so little probable that our present coinage

will find any choice place in future cabinets, that, not on that ground, but rather as a point of economic interest as to products, it would be well to call the attention of the Mint to the subject.—*Athenæum.*

WHAT IS CONSCIENCE MONEY?

Money sent to the Chancellor of the Exchequer, in letter, or otherwise, in payment of taxes forgotten or otherwise omitted to be paid on their coming due. "Besides the sums we see acknowledged in *The Times*, the Chancellor of the Exchequer receives many payments which are acknowledged privately. Sometimes large sums are thus transmitted. On one occasion, some years ago, we believe, no less a sum than 5000*l.* was received in one payment, to make good certain frauds on the revenue which had been committed by the sons of the sender without his knowledge, but which he subsequently discovered. Payments of 1000*l.* at a time have been by no means uncommon, and sovereigns have before now been actually dropped loose into the letter-box of the door in Downing Street. It is to be feared, however, that too often the money comes from lunatics who fancy they have defrauded the Revenue, and rob their own families by these useless payments. Some amounts were, and for aught we know are now, periodically transmitted by anonymous senders whose wives and children possibly are suffering in consequence from the pangs of poverty and whose Christmas bills remain unpaid. It is melancholy, also, to observe that consciences are only sensitive as regards the Exchequer. We never heard of ruined families receiving conscience-money from promoters of public companies. These things go by fashion. If one promoter of a public company would set the example of disgorging his ill-gotten

gains, and advertising the fact in *The Times*, others would no doubt follow the precedent; at the same time, probably, no greater misfortune could befall us than if we all suddenly became conscientious. Greater crimes have been committed and more misery inflicted by the conscientious than by any other class of people; and but that the common sense of all, to a certain extent, keeps the conscientious portion of the community in order, we should be, if possible, in a more dangerous, uncomfortable, and ridiculous position than we are at present."—(*Pall Mall Gazette.*) These payments must not, however, be confounded with the anonymous donations to public charities, though possibly some of these contributions may be *expiatory* of certain sins. At the Hospital-gate, in Gray's Inn Road, is a subscription-box, wherein have been found the following donations by stealth:—Dec. 27, 1843, a bank-note for 100*l.*, labelled "A Passer-by;" June 14, 1844, 100*l.*, "Another Passer-by;" Nov. 2, 1844, 100*l.*, with "Winter is coming on. *Bis dat qui cito dat;*" Oct. 9, 1850, 50*l.*; June 21, 1851, 20*l.*; and frequently bank-notes of 10*l.* and 5*l.*

THE POUND OF MONEY.

It was usual in the former days not only to tell the money, but to weigh it, the pound of money being denominated *Libra Pensa;* for several cities beside London had their mints, and also bishops and noblemen who coined it. This coin was often very base, and therefore, though the pound consisted of 20*s.*, they weighed it. Cowell informs us, though in those days our ancestors "sometimes took their money *ad numerum* by tale upon the current coin by content, they occasionally rejected the common coin by tale, and would melt it down to take it by weight when purified

from the dross and too great alloy, for which purpose they had always a great fire ready in the Exchequer to burn the money and then weigh it." The pound in Scripture (Luke xix. 13) was in value equal to three pounds and one-eighth of our currency.

THE GUINEA AND THE POUND.

The first notice of this gold was in 1649, during the Commonwealth of England, when, on the 14th of April, the Parliament referred to the Council of State a paper concerning the coinage of gold brought in a ship lately come from *Guiny* for the better advancing of trade. But it was in the reign of Charles II. that the name was first given to this coin. It is among things not generally known that when the guinea was originally coined the intention was to make it current as a twenty-shilling piece; but from an error, or rather a series of errors, in calculating the exact proportions of the value of gold and silver, it never circulated for that value. Sir Isaac Newton, in his time, fixed the true value of the guinea, in relation to silver, at 20*s.* 8*d.*, and by his advice the Crown proclaimed that for the future it should be current at 21*s.* A curious question arises out of the case alluded to: how many millions of money has the English public lost by the payment of a guinea when a twenty-shilling piece would have sufficed had the costly error never been fallen into?

We are too apt to consider a much-worn guinea to be of short weight. Mr. Hatchett, F.R.S., however, proved that the obliteration of the impressions on gold coins is not always attended with a diminution of weight; but that the supposed abrasion of the prominent parts is, in fact, a depression of those parts into the mass, bringing them to a level with the rest.

THE PENNY.

The Roman penny, or *denarius*, a silver coin, was the eighth part of an ounce, and worth *sevenpence halfpenny* of our money. From a passage (Matt. xx. 2) it would appear to have been an ordinary day's hire for a labourer, and from Tacitus (Annal. i. 17) we learn that it was the usual day's pay for a soldier. See Matt. xviii. 28; Luke x. 35; John vi. 7; Rev. vi. 6. This word *penny* is also used generally for *money*, and hence we meet *pennyless* for *moneyless*, and *making a penny* for *making money*.—*Booker's Obsolete Scripture Words.*

QUEEN ANNE'S FARTHING.

About one English coin there exists a very singular delusion —Queen Anne's farthing. Often and often have the officers of the British Museum received letters, asking whether, as the writer was in possession of the third of the farthings, of which the Museum had the other two, he was not entitled to some 1000*l.* or so; and grievous, no doubt, has been his disappointment at being told that his fancied treasure might possibly be worth some four or five shillings. How the delusion ever originated it is impossible to say; but one account tells us that a lady in Yorkshire, having lost one of these farthings, which she valued as the bequest of a dear friend, offered a very large sum for its recovery, and this gave rise to a false impression of the value of any specimen. It is commonly believed that only three examples of the farthings were struck off, because it was found that there was a flaw near the bridge of the Queen's nose; another account says the die broke in two. There are really no less than five or six different patterns of the farthing, but most of them were never issued.—*Cornhill Magazine.* See, also,

the explanation by Mr. Till, the coin-dealer, in *Things Not Generally Known*, 1st S., pp. 216, 217.

The Farthing and the Mite.

The farthing (Matt. x. 20, and Luke xii. 6) in the original, is *assarium*, and being the tenth part of the *denarius* or *penny*, is equal to *three of our farthings*. In Matt. v. 26, and Mark xii. 42, the *farthing*, or *quadrans*, κοδράντης, is the fourth part of the *assarium*, and therefore *three-fourths* of an English farthing. The *mite* was a very minute coin, and being the *half* of a *quadrans*, or the *eighth* of an *assarium*, was somewhat more than a *third* of our farthing.—*Booker's Obsolete Scripture Words.*

Usury.

Usury, in Scripture, *that which is paid for the use of money lent*, and not as now, *excessive* or *unlawful interest*. "Thou oughtest, therefore, to have put my money to the exchangers, and then at my coming I should have received mine own with *usury*."—*Ibid.*

Gold Coins.

Gold coins were first issued in France by Clovis, A.D. 489. About the same time they were issued in Spain, by Amabrick, the Gothic king. In both countries they were called *trienties*. They were first issued in England in 1257, in the shape of a penny, of the value of 20*d.*; only two specimens have come down to us. Florins were next issued, in 1344, of the value of 6*s.* The noble followed next, of the value of 6*s.* 8*d.*; being stamped with a rose, it was called the rose noble. Angels, of the same value as the latter, were issued in 1465. The royal followed next, in 1466, of the value of 10*s.* Then came the sovereign of 20*s.* in 1489. The gold crown, of the value of 10*s.* followed in

1527. Unites and lions were issued in 1603, and exurgats in 1634, of guinea gold. In 1733 all the gold coins (except the guineas) were called in, and forbidden to circulate. The present sovereign was first issued in 1817. The American half-eagle was first issued in 1793.

The five-sovereign piece of George III. with the St. George and the Dragon is a very fine medal. Few persons have seen the five-sovereign piece of Victoria, minted in 1839, on which the Queen is represented as Una with the lion. Australian sovereigns, though of the same weight and fineness as English ones, are never exchanged in full, because they are not a legal tender. These sovereigns from the Sydney mint are of a much lighter colour than those struck in England. British dollars and half-dollars were coined in 1818 for the African colonies, with the prosaic superscription—"Free Trade to Africa by Act of Parliament, 1760."

The Books of the Bank.

In the Bank of England, it is stated, sixty folio volumes, or ledgers, are daily filled with writing in keeping the accounts. To produce these sixty volumes, the paper having been previously manufactured elsewhere, eight men, three steam-presses, and two hand-presses, are continually kept going within the Bank. In the copperplate-printing department 28,000 bank-notes are thrown off daily, and so accurately is the number indicated by machinery that to purloin a single note without detection is an impossibility.

Origin of the Treasury.

The word Treasury had, during the Middle Ages, a very different significance from that which it conveys at present.

The place was not then, as now, a mere office for the transaction of business, but one of actual deposit for the most precious objects belonging to royalty. Whatever coined money the monarch possessed was, of course, bestowed in safety there; but it also contained his regal ornaments, his wardrobe, the jewels with which he decked his person, the rich tapestry that adorned his palaces, the vessels of gold and silver that glittered at his banquets—every thing in short that had a real, tangible value. Being without public securities wherein to invest the wealth of the state (or, we had better say, his own), the Sovereign laid out all the money not wanted for war or pleasure in the costliest things that could be found, as much because such purchases were his best mode of investment as because he liked to have the things themselves. Nothing came amiss in these royal collections, there being scarcely an article in them that, apart from the fashion in which it was designed, or the uses to which it was destined, was not of some intrinsic value—a value upon which, in case of necessity, money might be immediately raised.

TREASURE TROVE.

The following list of Treasure Trove claimed by the Solicitor of the Treasury on behalf of the Crown from 1st of March, 1864, down to the 10th of May, 1865, will give the reader an idea of the mode of disposal of the property. A gold coin valued at 3*l.* was found at Long Crendon, Bucks, and placed in the British Museum, on payment of the value, 2*l.* being paid to the farmer on whose ground the coin was found; and five pieces of gold found at Wimborne were also placed in the British Museum on payment of 16*l.* 17*s.*, the estimated value, to the finders; 58*l.*, the value of 62 gold

coins found in an earthen jar in a field at Stockerston, Leicestershire, was paid to the finders, and five of the coins were granted to the Lord of the manor on payment of their value, and ten presented to the Leicester Museum. 6000 silver pennies, *temp.* Henry III., found at Eccles, were delivered to the Duchy of Lancaster, entitled thereto under Royal Charters.

THE EXCHEQUER TALLY.

A "Tally" in the Exchequer, from the French verb *tailler*, and the Italian *tagliere*, to cut, was a very ancient and most certain way of avoiding all cozenage in the collection of the Sovereign's revenue. The like is to be found nowhere else in Christendom. It is thus described: He that pays the reigning monarch any money receives for his acquitance, or in acknowledgment thereof, a tally, which was originally a stick, with words written on it on both sides, containing the acquitance proper, and express what the money received is for. This tally is cloven asunder by the Chamberlain, one part therein, called the stock, is delivered to the party who paid the money, and the other part, called the counter-stock or counter-foil, remains with the officer, who afterwards delivers it over to the Deputy-Chamberlain, to be left till called for, and joined with the stock, after which they are sent to the Clerk of the Pipe to be applied to the discharge of the accountant. The most ancient way of "striking the tallies" was found by long experience to be absolutely the best way that ever was invented, for it is morally impossible to falsify or counterfeit a tally; but that upon rejoining with the counterfeit it will be obvious to every eye, either in the notches, out of the cleaving, in the length or in the breadth, or in natural growth, or in the shape of the counter-foil.—See *Things Not Generally Known*, 2nd S., pp. 73—76.

ORIGIN OF SALARY.

The etymology of this word is ingeniously explained by the elder Pliny. Human nature, he says, cannot exist without salt, which is so much an element of life that, passing from bodily sensation, it has now become a metaphorical term for the pleasures of the mind. Salt is agreeable to the palate, and is therefore transferred to the mental taste. By that name we call whatever is pleasing to our mental faculties, whatever is gay, poignant, lively or agreeable; but the word is still more extensive, for it used to signify civil honours, and the pay of officers and the governors of provinces is called their *salary*. The word *salary* seems to be connected, in a sense not metaphorical, with the salt-mines which the Romans worked at Droitwich and elsewhere in Britain, for they seem to have paid *in salt* a part of the *salarium*, or pay of the soldiers.

TENDER IN PAYMENT.

A tender in payment, to be good, must be an unconditional one, clogged with no stipulation whatever.—(*Baron Maule.*) Bank-notes are not virtually a legal tender, being convertible on demand at the bank into gold at the mint.—(*Popular Errors Explained.*) The following is the correct history of the law of tender. Before the Session of Parliament, 1869, a tender of a sum above 40*s.* should be in gold coin, below 40*s.* in silver coin, below 6*d.* in farthings and halfpence. During the Session, 1870, the Coinage Act, 33 Victoria, cap. 10, in consolidating the Acts, repealed the laws as to tenders, and section 4, in re-enacting their provisions, has altered the law only as to the amount for which a tender may be made in farthings. It is shortly this:—A

tender of payment of money "shall be a legal tender,—in the case of gold coins for a payment of any amount; in the case of silver coins for a payment of an amount not exceeding 40*s*., but for no greater amount; in the case of bronze coins for a payment of an amount not exceeding 1*s*., but for no greater amount."

POLICIES OF ASSURANCE.

A very sensible Act of Parliament has been passed, to enable assignees of Policies of Life Assurance to sue thereon in their own names. In an action on a policy a defence on equitable grounds may be pleaded as in any other personal action. No assignment of a policy is to be good unless a written notice is given. "Every assurance company shall on every policy issued by them after the 30th of September, 1867, specify their principal place or principal places of business at which notice of assignment may be given in pursuance of this Act." The assignment is to be by endorsement or in the form annexed to the Act; the notices of assignments to be acknowledged by an assurance company, and the fee for such acknowledgment is not to exceed 5*s*. The Act is not to apply to the 16th and 17th of Victoria, cap. 45, and the 27th and 28th of Victoria, cap. 43, or to any engagement for payment on death by any friendly society. The form of assignment is a very simple instrument, and confined to a few words.

We are informed that the death register of the Norwich Union Life Office shows that in the class of Amicable insurers eight deaths registered occurred at the ages of 82, 81, 88, 89, 85, 68, 74, 87, making an aggregate of 650 complete years of life among eight insurers, or an average of more than 81 years.

QUIT-RENTS.

The Rents and Quit-rents received from the City Estate bring an income to the Corporation of upwards of 120,000*l.* per annum. In ancient records the term "quit-rent" is called "*white* rent," because it was paid in silver money, to distinguish it from rent-corn, which is a chief-rent, whereas a person paying a "quit-rent," is released from, and goes quit and free of all other services. "A quit-rent is usually a very small rent, paid by the tenants of manors, in token of subjection, and by the payment of which the tenant goes quiet and free."—*Blackstone's Commentaries*, vol. ii., p. 42.

THE POPE'S MONEY-CHANGERS.

The "Catreines," or Pope's solicitors and money-changers, took up their quarters in the City of London in the early part of the thirteenth century. Cowell informs us that they originally came from Caorsi, a town in Lombardy, where they first practised their arts of usury and extortion. In the year 1240, they carried their abominable trade to such an extent in the city that the then Bishop of London, Robert de Sigilas, excommunicated them, King Henry the Third shortly afterwards banishing them from the kingdom altogether. In 1250, however, this monarch, then in the thirty-fourth year of his reign, permitted them to return, but very shortly afterwards, so intolerable did their exactions become, that they were finally driven out of the empire.

THE ROYAL EXCHANGE.

When the Flemish weavers were encouraged to set up their looms in England, "protection" was established also. None

but the royal family could wear clothes made beyond sea; no English wool could be exported at all. Tom *Blanket* of Bristol made his name for ever famous by being the first to weave the woollen bed-furniture which bears that name. The English gold coin he received for the first assortment made by him and his industrious fellows was the first money of that precious metal coined in England. The law would not allow a single piece of it, not even a "farthing noble," to be carried out of England. When a merchant was leaving the country, he found at the port of issue a "royal exchanger," who gave him foreign gold for his English, subtracting a commission, which the exchanger divided with his employer, the king. Hence we have the term, and the thing, *Royal Exchange.—W. Hepworth Dixon.*

COLLEGE EXPENSES.

The commencement of the academical year at Cambridge, in 1870, was marked with important changes in regard to college expenses. The large number of freshmen entered included many whose means were limited, and, to meet this state of things, the University authorities reduced college charges. It was from time immemorial the practice for students to be supplied with "full commons," as it is termed, from the butteries. By "full commons" we mean a full supply of bread and butter—namely, two small loaves and four butters; but under the present regulations that custom is not general, as students now have the option of ordering half-commons—in other words, one loaf and two butters. Butter at Cambridge is sold by the yard, and hence the term "butters," signifying pieces of about two or three inches in length.

DAYS OF THE WEEK IN PAST AGES.

Mr. Skeat, of Cambridge, in *Notes and Queries*, 3rd S., IX., 469, gives a method for finding the above, which he finds very easy to remember—namely, to reduce all the calculations so as to deal only with this present 19th century, for which the rule is simply—add to the year its fourth part, omitting fractions, divide by 7, and the remainder is the Sunday letter. The reduction is effected thus:—For years before 1752, add 4 to the year, and also such a multiple of 28 as will give a result lying between 1800 and 1900; and for the latter part of 1752, and the years 1753—1799, add 12 to the year, and such a multiple of 28 as will give a result lying between 1800 and 1900. Thus the former part of 1752 (by adding 4 and 56) exactly agrees with the calendar for 1812, the 2nd of September being Wednesday, and the latter part of 1752 (by adding 12 and 56) agrees with the calendar for 1820, the 14th of September being a Thursday, the day following.

LABOUR AND WAGES TEMP. HENRY VIII.

A day's work, according to the Statute 6 Henry VIII., chap. 3, from the middle of March to the middle of September, began before 5 in the morning, and ended between 7 and 8 in the evening. During the other months it began with "the springing of the day" and lasted till night; and during these months no sleep in the day was allowed. The length of the respite for meals was strictly prescribed by this statute. The rate of wages continued with little alteration throughout this reign. We have here also the market value of garden produce, the remuneration of painters and carpenters, the price of provisions for the navy, the expenses

paid for the victuals of the men employed in the building of the *Great Harry* (the Royal Sovereign of that day), the expenses of Foreign Ambassadors when at our King's charge, and the proper apparel for a Marquis of Exeter. The items are extraordinary, and the opportunities for inference infinite.

HOW MUCH AN ACRE, AND HOW MUCH A YARD?

Divide the *pounds* per acre by twenty, and the answer will be the price per yard in *pence*, *plus* one-tenth of a penny per each shilling; and similarly to find the price per acre, multiply the *pence* per yard (adding one-tenth of a penny for each shilling) by twenty, and the answer is the price per acre in pounds. Ex.—1815*l.* per acre ÷ 20 gives 90 pence per yard. The use of the above formula is when a quick answer is required, as in a sale-room or otherwise, where the fractions may be disregarded, only bearing in mind on which side they lie. It arises from the accidental circumstance that the number of yards in an acre is within forty of the number of pence in a pound multiplied by twenty.

WHAT IS A MILE?

The accounts from the seat of the Franco-Prussian war in 1870 gave the distance according to the measures of the country from which the telegraphic messages were sent. Thus despatches from Paris gave metres and kilometres, and those from Berlin either German or Prussian miles. As the military operations became extended into other States other measures of distance became mentioned, and in order to remove any embarrassment that might arise from this cause we give the principal measures of length in use in

Europe as compared with the English common or statute mile. This mile, by an Act of Parliament passed in 1593, was defined to be "8 furlongs of 40 perches of 16½ ft. each," or 5280 ft. The English geographical or nautical mile is the one-sixtieth part of a degree of the equator, and this mile is used by the mariners of all nations. In Germany, the geographical mile is the one-fifteenth part of a degree of the equator, or four nautical miles. The English geographical mile is equal to one statute mile and fifteen-hundredths of a mile; the German geographical mile to four and six-tenths statute miles; the Prussian mile to four and seven-tenths statute miles; the German long mile to five and seven-tenths statute miles. The French kilometre is equal to about six-tenths of an English statute mile, or 29 kilometres, equal to 18 English statute miles nearly. The metre, it may be mentioned, is equal to 39 in. and about one-third of an inch.—*American Engineer.*

ORIGIN OF RENT.

The original theory of Rent, and the early forms of customary tenancy are only to be drawn from ancient rentals. The general name for the oblation, or money-payment—now constituting the entire rent, but formerly a subordinate part of it—was gafol, gavel, or landgable. Land at farm was called gafol-land; and a freehold was called ungaveled land, not being subject to rent. The gable appears to have been about a penny an acre, and was but a small part of the price paid for the use of land; the tenants worked out the rest of their rent.

When their labours were light, or not constant, the tenants naturally paid an increased oblation, which in the rentals of the Kentish Cathedrals is distinguished from the gable and

called mail or farm—firma; the tenants who paid mail are called in Bolden Book mailmen—malmanni, or farmers—firmarii. In the records of St. Paul's Cathedral "werklond"—the rent of which was chiefly paid in labour—is opposed to "mollond"—the rent of which was chiefly paid in money; the former was called in Latin "*terra operaria*," the latter "*terra censualis*." The rentals of the thirteenth and fourteenth centuries often notice a change in the condition of customary tenements, mail-lands being converted into work-land, or work-lands into mail-lands; and there were lands held subject either to labour or to silver at the lord's discretion.

There was a corresponding distribution of customary tenants, divided into tenants who paid the greater part of their rent in labour, and tenants who paid the greater part of their rent in money.

FRENCH AND ENGLISH WEIGHTS AND MEASURES.

The French system, as is well known, is based upon the *mètre*, or the ten-millionth part of the distance from the equator to the pole. This system, like our own of the pendulum, and also (if *savans* will forgive the mention of it in the same class) that of the barleycorn, were all founded upon the notion of reference to something which should be immutable so long as the world lasted. Our ancestors, who thought that all barleycorns must always be of the same length, could not be expected to foresee that agricultural proficiency of their posterity which seems to delight in nothing so much as in producing varieties of grain. It is a remarkable illustration of the difference in the characters of the two nations that—while the French will doubtless presevere in using their celestial standard until heaven and earth, or at least the French nation, shall pass away—we

have abandoned our pendulum, and addressed ourselves to the wholly terrestrial business of endeavouring to ascertain what was the length of the standard yard which was made in 1760 and lost in 1834. As this business was undertaken by the advice of the Astronomer Royal, we may infer that it was an advantageous compromise between science and common sense. The latter quality is conspicuously shown in a paper on Decimal Coinage, by Mr. Airy: "It is to be presumed," says this paper, "that in mere retail matters mankind have, by almost infinite practice, fixed on what they like best." This remark may be commended to the notice of some advocates of Decimal Coinage who, having perhaps equal learning with the Astronomer Royal, have certainly less wisdom.—*Saturday Review.*

THE EVILS OF WEALTH.

Many a school-boy mortgages his next week's pocket-money, irrespective of Ovid:—

"Effodiuntur opes irritamenta malorum."

Lycurgus considered the use of gold and silver as the foundation of all crime, and forbade the possession of them on pain of death. Sallust calls money the most pernicious evil. Isocrates says, "Wealth is the minister of vice rather than of virtue; as it affords facilities to indolence, and invites the young to pleasures." Juvenal remarks that the love of money increases in the same proportion as the possession of it. Propertius calls money the "cruel food for the vices of men." Such a love for possessing money has invaded men that they seem rather to be possessed by it than to possess it. So much so that Cicero declares, that the world particularly admires the man who is not affected by money,

and considers such a person as having gone through the ordeal of fire. The same writer observes, that "what the Pythian oracle declared, that no other cause but avarice should have destroyed Sparta, it seemed to have predicted not only to the Lacedemonians, but to all other opulent nations."

THE BRITISH COINAGE.

The following is the first Annual Report of Mr. Fremantle, Deputy-Master of the Mint, with a short historical account of our Coinages. Before the introduction of British gold coins, in the reign of Henry III., gold pieces of about the value of 10*s.*, coined at Constantinople, and known as byzants, circulated freely in England; and at a subsequent period coins of the same value, called florences, being originally struck at Florence. In the reign of Edward III. the gold noble was issued, and in the reign of Edward IV. the angel and rose noble, or rial. These were followed by the double rial, or sovereign, of Henry VII., which was to pass for 20*s.*; and by the laurel of James I., of which the current value was also to be 20*s.* The latter coin was adopted b Charles II. at the Restoration, and was subsequently called a guinea, originally issued as a 20*s.* piece, but, having risen in current value, was finally ordered, by proclamation in 1718, to pass for 21*s.* sterling. The present sovereign, or 20*s.* piece, was issued by proclamation, dated the 1st of July, 1817, under the authority of the Act 56 of George III., cap. 68. Several other denominations of gold coins have at different times been current; among them the five-pound, three and two-pound pieces, and the half-guinea, and third of a guinea, or seven-shilling piece. The five-pound and two-pound pieces are still among the current coins of the

realm; but, as there is no demand for them, no coins of these denominations have been struck for general circulation during the present reign.

The coins and medals struck during the 14th and succeeding centuries are remarkable for beauty of design and execution. Edward III. caused gold nobles to be struck with a design representing the King standing in a ship and armed with sword and shield to commemorate the naval victories gained over the French; and this design remained on gold coins struck for above two centuries. In more modern times the reverse of the coin has been devoted to an inscription indicating its denomination, and a wreath surrounding the inscription.

The silver coinage of England can boast of some antiquity. At the time of the Conquest the pound in tale of silver coins, the pound weight of standard silver, was equal to 20*s*., and each shilling to 12 pence, weighing one penny-weight or 24 grains. Henry I. added silver halfpence, or mailles, and farthings. Groats were first coined in the reign of Edward I., shillings in the reign of Henry VII., crowns in that of Henry VIII. In the reign of Edward VI. mention is first found of sixpences and threepenny-pieces. No further changes were made in the denominations of silver coins until the introduction of the florin in 1849.

Copper coins have been in circulation from the reign of Charles II.; bronze since 1860. Tin was also used for coinage in 1680, when farthings were struck in that metal with a stud of copper let into the centre; and, again, in 1690-91, when both halfpence and farthings were issued. Coins of comparatively worthless metal of James II. were arbitrarily made current in Ireland at exorbitant rates, and their withdrawal from circulation by William III. is still remembered in that country.

The florin shows an attempt to improve upon this practice by the adoption of a Gothic treatment of the inscription, and by reverting to an ancient arrangement of the Royal coat of arms. A very successful example of the strictly classical style, substituting a natural figure for the usual conventional design, is found in Pistrucci's well-known George and Dragon. This design still appears on the reverse of sovereigns and crowns struck in the reign of George IV.; and under a recent Order in Council has been again adopted, as an alternative design with the present, for sovereigns of Queen Victoria. No crowns or half-crowns have been issued since 1851, and no groats or fourpenny pieces since 1856; silver fourpences, threepences, twopences, and pence are struck every year for distribution as Her Majesty's Maundy moneys, but the fourpenny-piece is of a different design from the groat in general circulation.

THE PUBLIC FUNDS.

Among the many benefits accruing to society from the operation of the Public Funds, it has been stated that herein the orphan, the widow, the aged, the infirm, and all other capitalists, place their money with the most perfect ease and security. The *interest*, invariably paid with the most scrupulous regularity, immediately circulates through the body politic as generally and beneficially as the blood through the human frame. If the funds did not exist, these persons could not invest one-fourth of their money in mortgages; and if so placed, in the very nature of things, would seldom be regularly paid; and this would prove as disadvantageous to the creditors, as to the commerce and revenues of the kingdom.

MONEY PANIC OF 1832.

When, in May, 1832, the Duke of Wellington was very unpopular as a minister, and *it was believed* that he had formed a Cabinet, which, *it was thought*, would add to his unpopularity, a few agitators got up "a *run* upon the Bank of England," by means of placarding the streets of London with the emphatic words :—

TO STOP
THE DUKE,
GO FOR GOLD.

advice which was followed to a prodigious extent. On Monday, May 14 (the bills having been profusely posted on Sunday !), the run upon the Bank for coin was so incessant, that in a few hours upwards of half a million was carried off ; we remember a tradesman in the Strand bringing home, in a hackney-coach, 2000 sovereigns. Mr. Doubleday, in his *Life of Sir Robert Peel*, states the placards to have been "the device of four gentlemen, two of whom were elected members of the Reformed Parliament. Each put down 20*l.* ; and the sum thus expended in printing thousands of these terrible missives, which were eagerly circulated, and were speedily seen upon every wall in London. The effect is hardly to be described. It was electric." The executive was a tradesman of kindred politics, in business towards the east end of Oxford-street ; and it must be admitted that he executed the order completely.—*Knowledge for the Time.*

HISTORY OF MODERN ENGLISH COINS.

William the Conqueror did not shock his new subjects by any alteration in their current money. His coins, and those

of his successors up to Edward I., are of an entirely Anglo-Saxon character. The head of the monarch, with the title of Rex Anglorum, on the one side; and a cross with the names of the ministers, and the city in which they were coined, on the other. Of Richard I. and John there are no English coins. Henry III. first introduced the distinguishing numerals (III.) on his coins; he also resumed the coinage of silver halfpennies and coined silver farthings, and was the first to attempt a coinage of gold in certain little golden pennies, which are of extreme rarity. Edward III. was the great improver of the coinage. He first coined silver groats and half-groats for general use. This was a great advance; but he went further, and made his reign a memorable era in the history of our coinage by two issues of gold. In 1344 he sent forth a gold *florin*, value 6*s.*, with its accompanying half and quarter florin; and immediately afterwards, in consequence of some failure in the calculation, as to the value of the florin, a coin called the *noble*, of the value of 6*s.* 8*d.*, with its similar half and quarter. The florin was named from its similarity to a coin of Florence. The origin of the name *noble* is a puzzle. The chief device is a ship, with the king standing in it full armed and sword in hand. Whether this symbol asserts the dominion of the sea and commemorates a naval victory, or whether the ship is the revival of a Roman emblem for the State, the learned must declare. On the coins of Edward III. first appeared the *Dei Gratia*. In them the King's title first stands full-blown—*Rex Angliæ et Franciæ et Dominus Hiberniæ*. In this reign, too, first appeared Latin mottoes on the coins, chiefly from the Vulgate, which long continued in use. One of them, which was originally impressed on the groat and afterwards on the angel, POSUI DEUM ADJUTOREM MEUM, was frequently a subject for the witlings.

Richard II. and the three Henries followed quietly in the wake of Edward III.; but Edward IV. introduced the *angel*,—a coin of gold, so called from the device of St. Michael standing upon the dragon and piercing him with a spear.

Richard III. added no new piece to the coinage; but his successor Henry VII. is remembered amongst numismatists as the introducer of two of our best-known modern coins. The *royal* was now the name given to the Noble, which had risen in value to 10*s*. Henry VII. struck a double royal, and termed the new coin a *sovereign*. Another of his coins was the triple groat or *shilling*, introduced in 1504. The shilling had long been a name of account, but did not until now appear in the coinage. The coinage of Henry VIII. presents us with the first appearance on coins of heraldic supporters to the royal arms, which are found on the reverse of his sovereign. Now also appeared St. George instead of St. Michael, in combat with the dragon on what was consequently termed not the angel, but the *George noble*. Henry VIII.'s *broad-faced groat* was long remembered. The bluff full-face became popular, and was used as a sign for inns. There was a broad-face inn until very lately in Reading. Henry VIII. left the coinage in a miserable state of depreciation.

Little was done to amend the depreciation during the reign of Edward VI. The reign of Mary was a retrogression in every thing. The double rose of Henry VII. was reproduced on the Sovereign, St. Michael reappeared *vice* St. George on the Angel, and her Majesty was placed standing with a drawn sword in a ship of war,—a device historically as inaccurate as that which Butler celebrates—

> "Still amorous, fond, and billing,
> Like Philip and Mary on a shilling."

Elizabeth reformed the coinage effectually. She restored the money to its true value, and improved its manufacture by the introduction of the screw-press in lieu of the old-fashioned hammer. She also introduced into Ireland a coinage of *copper pence and halfpence;* and was preparing to extend the same to England when death removed her.

The Saxons, it is known, besides, their silver *sceatta* and *penny*, had a copper coinage of *stycas*, which was the only copper money struck in England anterior to Elizabeth. The silver penny was first coined about A.D. 750, and the series runs from thence to the Norman Conquest in a great variety of types. There were also *halfpennies* of some of the Saxon kings.—*From the Athenæum.*

QUEEN ANNE'S FARTHING.—(*Postscript to page* 282.)

"The traditional history of the three examples is that Queen Anne kept one, which was afterwards presented to the British Museum by George IV. Another was in the possession of one of the Derby family for many years. The third was given by Queen Anne to one of her maids of honour, who transmitted it to her daughter or niece, by whom it was given to her god-daughter, a relation of mine, who assured me, about thirty years since (i. e. 1824), that she had been offered 500*l.* for it by one of the curators at the British Museum, which sum was refused; and it is now (1854) in the possession of her son, Major Fothergill. Should this statement be doubted, let the reader proceed to the British Museum, and strictly examine the two coins above mentioned, when he will discover a flaw across or near the bridge of the Queen's nose, the distinctive mark between the two images." —*Illustrated London News*, *Oct.* 7, 1854.

NOTES ON ART, ETC.

ÆSTHETICS AND ÆSTHETICIANS.

FOR a long time the word taste was generally used by all English writers on art, and it is not an improper or inappropriate one, since the conformity is great between that mental taste which is affected with, or which forms a judgment of, the elegant arts, and that sensitive taste which gives us a delight in every different flavour that pleases the palate. Though taste is not an inappropriate, yet it is a very inadequate, metaphor; and perhaps it is impossible to express the meaning of a thing very accurately by any figurative term. Not satisfied with it, the Germans adopted the beautiful Greek word "Æsthetics" in their exposition of the causes of the emotions produced by the contemplation of objects in nature and art. It is now brought into common use amongst us, and well that it is, when such an increased interest is felt for works of art, and when men need clear thoughts, definite expressions, and select words to give authority to their principles of judgment.

What made the Greeks—what made a Plato or an Aristotle—so pre-eminent as critics was the idea they endeavoured to carry out of developing all the powers of the mind in the greatest possible harmony and perfection. This made them great æstheticians. This gave them that universality of mind—without which no man can be a true critic—which

enabled them to feel and to appreciate whatever was beautiful and grand. A one-sided or partial judgment would have hindered them from detecting beauties or discovering truths. The temple that a Callimachus or an Ictinus designed, they loved to contemplate, because they saw it was a perfect and finished system; because they felt how the whole of it was developed in accordance with the principles and real æsthetic motives of Greek architecture. But such is the blindness and frigid nature of some individuals as actually to question its claims upon our admiration. They are unmoved before it. They assert that its symmetrical proportions are not to be held up as a model of architecture. Another style of architecture has great attraction for them; and this bearing no resemblance to it, is therefore rejected as barbarous. They are excited probably before a Gothic cathedral: to them that is all perfection; far otherwise the classical, which is opposed to it in every respect. These persons are disqualified to judge accurately of the merits of a work they condemn.—*The Builder*.

WHAT ARE BEAUTY AND SUBLIMITY?

Burke, Mengs, and other adherents of the *dogmatic* system make beauty to consist in mere shape. Coleridge stated the principle of beauty as "multiety in unity." "All the disputes," writes Schiller (in *Letters and Essays*), "which ever reigned in the philosophical world, upon the conception of beauty, and which reign in part at the present day, have only this origin, that the inquiries commenced either not with a rigorous discrimination, or resulted in a combination not sufficiently perfect." Beautiful art, and that beauty in Greek architecture on which the mind rests with complacency, shows no parade of means; yet, like efficiency of character,

its force is made visible only by its results. The motto of the artist should be, "*Ostendo non ostento.*" Yet, as Reynolds (*8th Discourse*) said,—"When simplicity, instead of being a corrector, seems to set up for herself—that is, when an artist seems to value himself solely upon this quality—such an ostentatious display of simplicity becomes then as disagreeable and nauseous as any other kind of affectation. It is in art as in moral: no character would inspire us with an enthusiastic admiration of his virtues, if that virtue consisted only in an absence of vice: something more is required: a man must do more than merely his duty to be a hero. Those works of the ancients which are in the highest esteem have something beside mere simplicity to recommend them. Yet simplicity is our barrier against that great enemy to truth and nature—affectation." Beauty and sublimity are thus considered by Coleridge (*Lectures on the Dramatists*):—"The Greek art is beautiful. When I enter a Greek church, my eye is charmed, and my mind elated. I feel exalted, and proud that I am a man. But the Gothic art is sublime. On entering a cathedral, I am filled with devotion and with awe; I am lost to the actualities that surround me, and my whole being expands into the infinite; earth and air, nature and art, all swell up into eternity, and the only sensible impression left, is 'that I am nothing.'"

ART-TEACHING.

It is not proposed, even if it were possible, to make all people artists; but all may be taught how to judge of the leading principles of art, and thus to increase the means of enjoyment. Such power may be said to impart to its possessor a new faculty; for it is in the experience of every one, more or less, that ever so slight acquaintance with the

principles of any science or art is a great aid in enabling us to appreciate it. Looking at art is not always seeing it, so to speak. An uneducated eye would not distinguish, as a cultivated sense would, between a mere commonplace view of fields, trees, and sky, and the requisite and varied rendering of the subject by a Claude, a Hobbina, or our own practical Turner; precisely as the uncultivated and unpractised ear would fail to appreciate the difference between a common tune played on a dismal street-organ and the sweet fancy or the grand combinations of a composition by a Beethoven or a Mendelssohn.—*R. Westmacott, R.A.*

WAS ST. LUKE A PAINTER?

On the Feast of St. Luke, in 1870, at the church of St. Michael, Queenhithe, the Rev. James Lupton, M.A., chaplain to the Painter Stainers, preached a sermon from the first verses of the Gospel according to St. Luke—verses which are well known as the mere introduction or preface to that Gospel. He drew an outline of the character of St. Luke, remarking that he was a physician, that his being a painter rested upon no certain evidence, was merely an unauthorized tradition of the Roman Church, and that the Protestant Church put it aside, as it did most of the other fables which that Church had invented. The preacher commended St. Luke, however, for the great place his writings occupied in the holy volume. He wrote not only the life of our Lord, but the history of the early Church; and with his writings in our hands, we should not suffer much loss if the other three Gospels did not exist. The painters having chosen him as their patron saint, were bound to attend to his teachings, and those portions of the holy volume written by him ought to have their attention. He was an Evangelist

and physician of the soul, and to root out the natural seeds of evil in us, we ought to study, and make ourselves acquainted with, and apply those prescriptions which his Gospel and his other writings contained. Alluding to the controversies of the day between the Ritualists and the Low Church, the preacher showed how St. Luke held a middle course between them, condemning neither, but having fellowship with both. Why could not good men agree to differ from one another now? The preacher summed up by calling upon his congregation, the Company of Painter Stainers, to attend to St. Luke's teaching, and endeavour to form their lives after those precepts which their patron saint had left them.

A CLINCHER.

Every one remembers the marvellous story of Sir James Thornhill stepping back to see the effect of his painting in Greenwich Hospital, and being prevented falling from the ceiling to the floor by a person defacing his work, and causing the painter to rush forward, and thus save himself. This *may have occurred;* but we rather suspect the anecdote to be of legendary origin, and to come from no less distance than the Tyrol; in short, to be a paraphrase of a Catholic miracle, unless the Tyrolese are quizzing the English story, which is not very probable. At Inspruck you are gravely told that when Daniel Asam was painting the inside of the cupola of one of the churches, and he had just finished the hand of St. James, he stepped back on the scaffold, to ascertain the effect: there was no friend at hand gifted with the presence of mind, which, by defacing the work, saved the artist, as in Sir James Thornhill's case, and therefore Daniel Asam *fell backward;* but, to the astonishment of the

awestruck beholders, who were looking up from beneath, the hand and arm of the Saint, which the artist had just finished, was seen to *extend itself* from the fresco, and grasping the fortunate Asam by the arm, accompany him in his descent of 200 feet, and bear him up *so gently*, that he reached the ground without the slightest shock! What became of the "awe-struck beholders," and why the saint and painter did not fall on their heads, or why they did not serve as an *easel* in bringing the pair miraculously to the ground, we are not told.

THE FAIRFORD WINDOWS.

In the big book, of no very great account, (Boswell's *Antiquities*, folio), we find Fairford has a church with the finest painted glass windows in England, exhibiting several histories, both of the Old and New Testament, on 28 large windows, designed by the famous artist, Albert Durer. This glass was taken by one John Tame, a merchant, in a prize ship which was carrying it to Rome. When he brought it home, he purchased the manor of Fairford of King Henry VII., and built the church on purpose to put this glass up in it, where it has been preserved entire to this time.

ST. ELOI, THE PATRON OF GOLDSMITHS IN FRANCE.

During the Austrasian period in France flourished that good King Dagobert of the uneasy chair, and to show how arts and statesmanship went together in his days we may remark that St. Eloi, *Sanctus Eligius*, the patron saint of goldsmiths in France, was at one and the same time his goldsmith and his Prime minister. Lest any one should

suppose that he was only an idle goldsmith, only free of the company as Lord Palmerston was of the Fishmongers', and that all his attention was devoted to politics, we may inform our readers that it is expressly stated that St. Eloi, after his elevation to the Premiership, which indeed he owed to his skill as a goldsmith, worked still at his forge as a simple artisan. "He made for the King," says the Chronicle, "a great number of crosses enriched with precious stones, and he worked incessantly, seated with his servant Thillon, a Saxon by birth, at his side, who followed the lessons of his master." From the Saint and his disciples sprung the Guild of Goldsmiths in France and Paris. That was the famous body the rules of which were so strict and their work so good that the "touch of Paris" for gold and silver surpassed the touch of all foreign cities, and was only equal to the English "sterling." Here we have the seal of the mystery of Paris before us, with the legend, "S. Confrariæ S. Eligii Aurifabroum." where S. stands for "Sigillum." In the centre, under a Gothic canopy, stands St. Eloi himself, mitre on head and crozier in left hand, while his right holds the hammer with which his masterpieces were beaten out and moulded, putting us in mind of the good old English Rhyme,—

"By hammer and hand
All arts do stand."

That St. Eloi was reverenced late down in history, we know from the fact that in the wars in the 16th century a man appeared before the Court of the Guild of Goldsmiths at Paris, bearing in his hand a bone which he asserted was a relic of St. Eloi, their patron saint—*l'ossement de St Eloi*—which he had saved in the wars at Hesdin and had brought to the Guild. It had been mounted in silver, he

said, but the soldiers had taken that and left him the bone. Whereupon a solemn minute is made in the register of the guild of the fact, and a little later on we read that "the relic of Master St. Eloi, mounted in a very handsome piece of rock crystal, had been hung at the foot of his statue in their common hall." We wonder what has become of that *for beau* piece of crystal, and of the silver statue of the saint Among the privileges of the Guild of Goldsmiths at Paris was one which our Goldsmiths' Company would hardly value. It was the right of carrying the shrine of St. Génévieve, the patron saint of Paris, on their shoulders when she went out for a walk or a procession. They also bore the canopy over the head of the King of France at his accession. —*Times.*

ENGLISH ART.

In a recent Number of the *Quarterly Review*, a writer takes high ground, and sees in Hogarth, Reynolds, and Gainsborough the "heroic ancestors" of modern art:—"What does painting owe to these men, and to their countrymen and contemporaries! It owes the power to deal with the tragic and the comic sides of human life; to hold up the mirror to ourselves, teaching and moving us while it pleases. It owes the perception of the magic of landscape. It owes the restoration of the imaginative style of portraiture. It owes the discovery of childhood as one of the purest and most attractive sources of pleasurable representation. It owes the first fusion of the prosaic incidents painted by the Hollanders with the sentiment of modern poetry and romance. And when we compare these varied sources of delight and emotion with those presented by the first school of painting, wholly restricted to religious teaching; or, with the second, devoted to an artificially revived mythology; or, with the third, tentatively

wavering between worn-out traditions and half-understood new impulses, we may fairly say that that art which was inaugurated by the English masters of the last century was a new thing in Europe. It bears the name of painting, yet it is almost wholly different from what bore the name three hundred years before; it appeals to other sympathies, it pursues other objects, it must be tried, in a great measure, by other standards."

THE ROYAL ACADEMY.

At the Annual Dinner of the Royal Academy, in 1869, Sir Francis Grant, the President, gave the following *précis* of the history of the institution :—"The Royal Academy commenced its career under the auspices of a great king and a great painter—George III. and Sir Joshua Reynolds. For the first thirty years of its existence it occupied very humble apartments at Pall-mall, originally built for an auctioneer. Afterwards, when our constant friend and patron, George III., made over to the nation his own royal palace, Somerset House, he expressly reserved to himself the right of appropriating apartments in that building to the Royal Academy. Thence, after fifty-seven years of occupation, at the request of Government, the Royal Academy transferred its abode to Trafalgar-square; and now, in lieu of the accommodation provided for the Royal Academy by George III., the Government have granted to us a site eminently adapted for the purposes of a college of art, on which, from our own funds, we have erected those noble galleries and schools of art, where, with greater advantages, we hope gratuitously to maintain, as we have done for the last century, the chief art-education of this country. For we are proud to reflect that the Royal Academy can say what can be said by no other

academy in Europe, that we have never applied for or received any grant of public money. On reviewing the efforts of the past century, although we might possibly have hoped to produce still greater results, I think, when we recall the names of those eminent artists who have been students at this Academy, who derived all their inspiration and knowledge of art within its walls, that it cannot be said we have failed altogether. Such names as Nollekens, James Barry, Copley, Banks (the sculptor), Smirke, Stothard, Lawrence, Hopner, Flaxman, Joseph Mallard Turner—a name alone sufficient to glorify a century—Calcot, Wilkie, Mulready, Leslie, Etty, Newton, Constable, are sufficient to quote. When I recall to memory these illustrious pupils of the Royal Academy, who have brought glory and fame to their country, I feel we have no occasion to blush for the past or the present."

BRITISH SCULPTURE.

The School of British Sculpture is not quite so recent as some imagine. The ecclesiastical edifices and monuments in Great Britain and Ireland furnish a proof of a high degree of excellence in stone carving. There is a great mixture of the northern element in both the Anglo-Saxon and Celtic races. In Mallet's introduction to the *History of Denmark*, Wormius, Sibbern, and a few others relate the surprising skill of the Northerns in carving, and this, too, with no better tool than a knife. They were also expert at painting in colours with different clays. The Germans were also adepts at this work, according to Tacitus.

The Celts had the same propensities, and they made considerable progress in the art of design. In one of their ancient canons is mentioned how they adorned their skins with ornamental punctures of birds, animals, and flowers.

Among the British there was a class of master designers, entitled "The Artifices Plagarum," who not only taught, but practised, the art of drawing.

Sir Joshua Reynolds's Last Lecture.

Mr. Rogers relates:—"I was present when Sir Joshua Reynolds delivered his last lecture at the Royal Academy. On entering the room, I found that a semicircle of chairs, immediately in front of the pulpit, was reserved for persons of distinction, being labelled 'Mr. Burke,' 'Mr. Boswell,' &c., &c.; and I, with other young men, was forced to station myself a good way off. During the lecture, a great crash was heard; and the company, fearing that the building was about to come down, rushed towards the door. Presently, however, it appeared that there was no cause for alarm; and they endeavoured to resume their places; but, in consequence of the confusion, the reserved seats were now occupied by those who could first get into them; and I, pressing forwards, secured one of them. Sir Joshua concluded the lecture by saying, with great emotion, 'And I should desire that the last words which I should pronounce in this Academy and from this place might be the name of—Michael Angelo.' As he descended from the rostrum, Burke went up to him, took his hand, and said,—

> "The Angel ended, and in Adam's ear
> So charming left his voice, that he a while
> Thought him still speaking, still stood fix'd to hear."

What a quantity of snuff Sir Joshua took! I once saw him at an Academy dinner, when his waistcoat was absolutely powdered with it.

SUCCESS OF TURNER, THE PAINTER, FORETOLD.

The author of the *Diary of a Lover of Literature*, wrote thus anticipatorily of Turner's genius, from a sea-piece painted by him, and in the Exhibition of 1797 :—"Particularly struck with a sea-view by Turner—Fishing Vessel Coming in with a Heavy Swell, in apprehension of a tempest gathering in the distance, and casting, as it advances, a night of shade, while a parting glow is spread with fine effect upon the shore. The whole composition is bold in design and masterly in execution. I am entirely unacquainted with the artist, but if he proceeds as he has begun, he cannot fail to become the first in his department."

IMPORTANT SALES OF WORKS OF ART.

The three most important sales of articles of *virtu* that have been disposed of by public auction in England, since the dispersion of that formed by King Charles I., and sold by order of the Commonwealth, have been those of the Duchess of Portland; of Horace Walpole, at Strawberry-hill; and of Mr. Bernal, sold in 1855, by Messrs. Christie and Manson. The Duchess of Portland's sale consisted of thirty-seven days, and brought 10,973*l.* 2*s.* 6*d.* The Strawberry-hill sale was contained in twenty-four days' sale, and brought 33,450*l.* 11*s.* 9*d.* Mr. Bernal's thirty-two days' of articles of *virtu* brought 61,964*l.* 11*s.* 3*d.*; to which, if his books and prints be added (seven days), selling for 6587*l.* 2*s.* 6*d.*, would make thirty-nine days, and a total of 68,551*l.* 13*s.* 9*d.* By those well acquainted with each of these sales it is affirmed that the articles at Strawberry-hill produced twice what they did at the Duchess' sale; and at the Bernal sale they produced twice what they did at the

Strawberry-hill sale, and this in a year of war. It surely follows that the taste for articles relative to art and mediæval history had been progressed to a great and almost unforeseen extent.

The difference in the value of money may have had some miserable share in accounting for the difference, but the wonder (with this allowance) is still the same.—*Peter Cunningham.*

The Colour Blue.

That there was no indigenous plant in Ireland to dye blue in Dr. Nicholson's day (1725) can only be true so far as the extent of his inquiry went, for the blue dye has been known to the peasantry of Mayo for generations. The colour predominates in Partry. If a peasant is seen wearing a pair of blue stockings, he is at once put down as a Partryman. In the parish of Turlough, near Castlebar, there is an excellent blue frieze made, containing a very small admixture of white. The purple dye is peculiar to the clothing of the people of the baronies of Tyrawly and Costello.

Etruscan Antiquities.

Professor Churchill Babington, in discriminating the precise character and position of the so-called Etruscan vases as works of art, maintains that it is now quite certain that the Etruscans obtained all their fictile works from Greece; that in their bronze and other works they have bodily copied the Greek forms and styles without any alteration or modification. He expresses great surprise that at this time any one should know so little of the subject as to describe these vases as Etruscan instead of Greek. Yet we have a fine collection of "Etruscan and Græco-Italian" vases in the British Museum.

FORM AND COLOUR OF LIGHTNING.

Mr. Nasmyth considers that the form usually attributed to lightning by painters, and in works of art, is very different from that exhibited in nature; and he believes the error of the artists to have originated in the form given to the thunderbolt in the hand of Jupiter, as sculptured by the early Greeks.

With regard to the colour of lightning in general, when the discharging clouds are near the earth, the light is white; and when they are at a great height, the light is reddish, or violet.

GLASS-PAINTING EXTRAORDINARY.

In the year 1830, the *Field of Cloth-of-Gold*, the largest specimen of modern glass-painting, was exhibited at No. 15, Oxford Street. The subject was the Tournament of the Field of Cloth-of-Gold, between Henry VIII. and Francis I., at Ardres; the last tourney, June 25, 1520, painted by Thomas Wilmshurst (the horses by Woodward), from a sketch by R. T. Bone. This window was 430 square feet, or 18 by 24 feet; and consisted of 350 pieces, fitted into metal astragals, falling with the shadows, so that the whole picture appeared an entire sheet of glass; it was exhibited in a first-floor room, decorated in the taste of the time of Henry VIII. The picture was composed from the details of Hall's Chronicle, and contained upwards of 100 life-sized figures (40 portraits, mostly after Holbein); including the two Queens, Wolsey, Anne Boleyne, and the Countess of Chateaubriant; Charles Brandon, Duke of Suffolk; Queen Mary, Dowager of France; the ill-fated Duke of Buckingham, &c. The gorgeous assemblage of costume, gold and jewels, waving plumes, glittering arms, velvet, ermine, and cloth-of-

gold, with heraldic emblazonry, picturesquely managed. The work cost the artist £3000. On the night of Jan. 31, 1832, the house was destroyed in an accidental fire, and with it the picture; not even a sketch or study was saved, and the property was wholly uninsured.

THE ENGLISH LANGUAGE.

On the hypothesis of intermarriage between Romano-Britons and Saxons, the actuality of our Anglo-Saxon language is a very great difficulty. We do speak a language which, though containing much Celtic and a good deal of Norman French, is nevertheless "English." Now we know from finding cremation urns of the Anglo-Saxon type all over England nearly, that the whole of the country was overrun by a heathen population; to thus overrun it this population must have been (relatively, at least) numerous; add to the two conditions of heathendom and multitude, which may be considered as proved, the third condition of isolation, which may be considered as matter for dispute, and then the fourth of this heathendom and isolation, lasting from the time of Hengist to that of Augustine, and the present fact of our language being what it is is explained.—*Dr. Rolleston.*

PRONUNCIATION OF ENGLISH.

A Subscriber writes to the *Athenæum*:—"I have long been of impression that there has been little change in pronunciation, and as a test I ask your readers to read the story of Hugh of Lincoln as told by Chaucer, disregarding the spelling, in the language of the present day. They will, I think, find that the verse flows more harmoniously than if they attempted to read it in accordance with the spelling. About twenty years ago, my grandmother, an ancient Cheshire dame, of an old

yeoman family, died in her eighty-ninth year in full possession of all her faculties. She had never been twenty miles from home in her life; and I well recollect asking her, shortly before her death, if there was any change in pronunciation during her time: her reply was No, but she thought people spoke more quickly and sharply. Her intonation, like that of many other old Cheshire ladies of the last generation, was low, somewhat plaintive, and in the minor key. My grandmother used many old words, such as "syde" for "long," e. g. "that dress is too syde" (a Scotch word now); "the chimney reaches," i. e. smokes or reeks,—and so on; but her pronunciation was that of the present day. If great changes occur, how is it that on the banks of the Weaver they still turn *a* into *e;* e. g. "a foine dee to dee" (a fine day to-day)? Why has not this peculiarity, unknown elsewhere in England, died out long ago?

HANDWRITING.

Many people laugh at what is called "graptomancy," or the art of judging characters by handwriting; and yet all acknowledge that handwriting *does* indicate something. Every one allows a difference between a man's and a woman's hand; we hear people speak of a vulgar hand, a gentlemanly hand, a clerkly hand, &c. "I had once," says Archbishop Whately, "a remarkable proof that handwriting is sometimes, at least, an index to character. I had a pupil at Oxford whom I liked in most respects greatly; there was but one thing about him which seriously dissatisfied me, and that, as I often told him, was his handwriting: it was not bad as *writing*, but it had a mean, shuffling character in it, which always inspired me with a feeling of suspicion. While he remained at Oxford I saw nothing to justify this suspicion;

but a transaction in which he was afterwards engaged, and in which I saw more of his character than I had done before, convinced me that the writing had spoken truly. But I knew of a much more curious case, in which a celebrated 'graptomancer' was able to judge of character more correctly by handwriting than he had been able to do by personal observation. He was on a visit at a friend's house, where, among other guests, he met a lady whose conversation and manners greatly struck him, and for whom he conceived a strong friendship, based on the esteem he felt for her as a singularly truthful, pure-minded, and single-hearted woman. The lady of the house, who knew her real character to be the very reverse of what she seemed, was curious to know whether Mr. —— would be able to discover this by her handwriting. Accordingly, she procured a slip of this lady's writing (having ascertained he had never seen it), and gave it him one evening as the handwriting of a friend of hers whose character she wished him to decipher. His usual habit when he undertook to exercise this power, was to take a slip of a letter, cut down lengthwise so as not to show any sentences, to his room at night, and to bring it down with his judgment in writing the next morning. On this occasion, when the party were seated at the breakfast-table, the lady whose writing he had unconsciously been examining, made some observation which particularly struck Mr. —— as seeming to betoken a very noble and truthful character. He expressed his admiration of her sentiments very warmly, adding at the same time to the lady of the house, 'Not so, by the way, your friend;' and he put into her hand the slip of writing of her guest which she had given him the evening before, over which he had written the words, 'Fascinating, false, and hollow-hearted.' The lady of the house kept the secret, and Mr. —— never knew that the

writing on which he had pronounced so severe a judgment was that of the friend he so greatly admired."

LETTER WRITING.

It has been argued that female fingers and female instinct should be considered when estimating the relative cleverness of the sexes in the practice of this delightful art. The power should be striven for by both sexes. Every one may attain the ability of writing, at any rate, a neat, sensible letter in legible hand, and all young people should view the attainment as a necessity. "I think it is as improper and indecorous," says Landor's *Pericles to Aspasia*, "to write a stupid or a silly note to you, as one in a bad hand or on coarse paper. Familiarity ought to have a worse name, if it relaxes in its attentiveness to please."

The Duke of Wellington had a very great dislike to letter writing, whenever a verbal communication could be substituted. In India the practice of writing notes on the smallest provocation has always been carried to excess, and when only a colonel the Duke exerted himself to check the foolish and objectionable habit. In the Peninsula, he showed the same anxiety to substitute, whenever possible, personal communication for correspondence. In 1809 the Adjutant-General writes to the Town Mayor of Lisbon in the following terms :—"It is impossible that the business at Lisbon can be carried on if Colonel Peacocke and you transact everything by letter, when personal communication is so much more easy and satisfactory."

CHAPTER AND VERSE.

The proverbial expression of *chapter* and *verse* seems peculiar to ourselves, and, I suspect, originated in the Puritanic period, probably just before the civil wars under Charles the First, from the frequent use of appealing to the Bible on the most frivolous occasions, practised by those whom South calls "those mighty men at chapter and verse."—*D'Israeli's Curiosities of Literature.*

LETTER-WRITING DIFFICULTIES.

The business of addressing letters is a matter of some difficulty. In all ordinary cases, the initials and surname are assumed to be sufficient, without any Mr., Mrs., Miss, Rev., or Esquire. Many embarrassments are removed by this plan of address. There are certain persons whom we scarcely like to address as plain Mr., while yet the feudal spirit which lingers among us makes Esquires seem out of place. A letter comes signed "M. Brown." Is it a layman or is it a clergyman? Is it a Mister or is it an Esquire? Is it a man or is it a woman? Is it a spinster or is it a wife? Women write such business-like hands now-a-days, and such very business-like letters, that it is often impossible to say at once whether a stranger's note is from a man or from a woman. If you address your answer Mrs., and the writer happens to be a very punctilious elderly gentleman, some unpleasant irritation may be the result.

The "reverend" is another difficulty. A clergyman writing to a stranger should notify his reverendship in some manner; but how to do it is not clear. If he writes "clerk" at the end of his name, many business people may wonder how the parish functionary writes so well. If he writes

in the third person, and begins, "The Reverend John Jones," people are inclined to say that he might as well leave other people to call him reverend. The full form, "Clerk in Holy Orders," is all very well in correspondence of a certain kind, but it is not suited to ordinary business matters.

But of all difficulties that of spinster or wife is greatest. If you address "Miss," you cannot apologize in a postscript in case she is married. And if you address "Mrs.," you cannot say you trust your address is correct, for would not that be to cast some sort of slur upon the estate of spinsterhood to which your fair correspondent may belong? In all these difficulties the remedy would seem to be to address the unknown correspondent exactly as he or she signs the letter to be answered. Even in the case of a title this may be the less of two evils, though titles when single tell their own tale. When the Duke of Buccleuch and Queensberry wrote from Dalkeith to order wire fencing, the manufacturer had better have addressed his unrecognized Grace as "Buccleuch and Queensberry" than as "Messrs. Buccleuch and Queensberry, Dalkeith."—*Pall Mall Gazette.*

SHORT-HAND AND LONG-HAND.

This question of writing, or "short writing," has occupied the attention of men for centuries. Antiquaries would have us believe that the ancients were the fathers of short-hand, although on that point there is a difference of opinion. But, whenever short-hand was "invented," the same "want" must have been recognized then as is now. Unfortunately, we have no means of showing what it was the ancients actually did invent. But we do know what it was that Mr. Timothy Bright invented and published to the world in the year 1588. He wrote a treatise entitled *Characterie; an Art*

of Short, Swift, and Secret Writing by character; and the great merit of it was that "every character answered a word." Nearly 300 years have elapsed since that, the first book on short-hand writing, was published, during which period upwards of 200 systems of short-hand have been "invented." Now one of the great objects of the early short-hand writers was to do that which Sir William Armstrong says ought to be done now. They tried to compress—to get hold of all the "beginnings" and "endings" of words—prepositions, interjections, short syllables, and so on. The very first short-hand alphabet ever published (John Willis, 1602) is an illustration of this. The author devotes a whole chapter to what he terms "words of sort," words written by means of a symbol or mark instead of being spelt. This idea has been adopted by every succeeding author, without, however, much success. In the year 1701 a Mr. John Janes published a book called *Practical Phonography*, which was simply a new method of spelling, and does not seem to have attracted much attention. Mr. Weston, an eminent short-hand writer, seems to have been greatly impressed with a similar idea. He published a *Short-hand Grammar*, besides several other works all having the same tendency. I may mention incidentally that the grammar is dedicated to Lord Andover, M.P. for Castle Rising, and contains this remarkable and interesting passage :—

"The great use of short-hand to your Lordship, both for despatch in what you write for your own memory and concealing what you would not have lie open to every eye, as also for taking down correctly the learned speeches, debates and arguments in Parliament . . . makes me hope the present will not be unacceptable."

This was written in 1727.

In 1748 a paper was read before the Royal Society by Mr.

Samuel Jeake, in which he endeavoured to reduce the letters of the alphabet to eight classes, many of the letters being alike in sound. This led to a long controversy, without any decisive results. Mr. Jeake's paper will be found in No. 487 of the *Philosophical Transactions*.

Boswell tells us, in his *Life of Johnson*, that he (Boswell) had not a regular system, but "a method of writing half words, and leaving some out altogether." Even this failed, for Johnson tried him by reading an extract from Robertson's *History of America*, but "it was found I had it very imperfectly."

Of course there are many more instances of attempts of this kind, but I select these as illustrating particular epochs.

Another grand attempt to substitute marks was made by Pitman in 1837. I do not propose to discuss "phonography" here, and I only refer to it as showing that the idea has, even in modern times, been elaborated without success. In 1839 a Mr. V. D. De Stains published a work the ambitious object of which was "the total renovation of the writing and orthography of all the languages of the civilized world, by substituting for the confused, ill-contrived, would-be etymological Roman characters, a series of signs . . . . equal in their number to the few elementary sounds of the human voice."

It is impossible within the limits of a letter to give the details of all the attempts that have been made to shorten our present system of writing; but let us now see what is doing.

On the 26th of January, 1857, there was submitted to the French Academy of Sciences the project of a stenographical machine, by means of which, in the language of the inventor, "on pourra imprimer avec des caractères typographiques, assez rapidement pour suivre la parole en conservant aux mots leur orthographie." In 1861 a paper was read by M.

Scott, the inventor, describing his invention. It consisted of an artificial ear, to which was appended a tube, at the end of which was a stylus. The sound being collected by the ear would cause the tube to vibrate, and would necessarily move the stylus, which would make a certain mark on paper specially prepared. Particulars of this invention will be found in the *Comptes Rendus* of the French Academy, vol. 53, No. 3, July 15, 1861.

A Correspondent of the *Times* considers the only way of effecting any good is by beginning at the beginning—we must amend the English alphabet. Even in short-hand it is found impracticable to separate the syllables mentioned by Sir William Armstrong from the whole word; and it is found that the most satisfactory method is to obtain the simplest characters—namely, those which are the easiest to make, and those which are best adapted for joining. These two rules have always guided the best short-hand writers in the formation of an alphabet. Arbitrary marks and symbols are dangerous; they lead to confusion, and they do not tend to shorten writing, and the proof is that the systems of short-hand now in use are those which have few or no arbitrary marks.

Why should there not be one English standard system taught, just as a boy is taught the English A, B, C? Dr. Byrom, a celebrated short-hand writer, who boasted of Horace Walpole and Gibbon as pupils, did, in conjunction with some of his more famous pupils, form a society for the encouragement of short-hand, and the details of their proceedings will be found in the *Private Journal and Literary Remains of John Byrom*, edited by Mr. Parkinson and published by the Chetham Society in 1854-6.

The article "Cypher," in *Rees's Cyclopædia*, is an admirable treatise upon the subject, and is the basis of most existing treatises on short-hand.

REMARKABLE BOOKS.

How to tell a Caxton.

Mr. Blades, who has lately written a very able work on the art of printing, in order to stimulate the search for fresh copies or bits of Caxton, has printed a handy little guide—"How to tell a Caxton"—with fac-similes of all Caxton's types, hints as to where to find new copies, an encouraging list of those lately discovered, and a complete list of all the books, &c. attributed to Caxton. He uses the word "Bibliotaph," for a collector who buys more books than he can arrange for use, and therefore buries them. Mr. Blades is a genuine enthusiast: "I turned it aside with my foot, and beneath was an old folio, the first sight of which made my heart beat: it seemed impossible, and yet it was a genuine Caxton, the second edition of 'Chaucer's Canterbury Tales,' with numerous woodcuts. Its use has been to contribute leaves to light the vestry fires at the French Protestant Church in St. Martin's-le-Grand, London."

Gil Blas and Telemaque.

The Rev. Canon Kingsley, in some ingenious remarks on the literature of the *ancien régime*, has chosen *Gil Blas* and *Télémaque* as specimens of its worst and best spirit. We quote what he says of *Gil Blas*:—"It is the *ancien régime*

itself. It sets forth to the men thereof themselves, without veil or cowardly reticence of any kind; and inasmuch as every man loves himself, the *ancien régime* loved *Gil Blas*, and said, 'The problem of humanity is solved at last.' But, ye long-suffering powers of heaven, what a solution! It is beside the matter to call the book ungodly, immoral, base. Le Sage would have answered, 'Of course it is, for so is the world of which it is a picture.' No; the most notable thing about the book is its intense stupidity, its barrenness, dreariness, ignorance of the human heart, want of any human interest. If it be an epic, the actors in it are not men or women, but ferrets—with here and there, of course, a stray rabbit on whose brains they may feed. It is the inhuman mirror of an inhuman age, in which the healthy human heart can find no more interest than in a pathological museum."

This is Canon Kingsley's view of *Télémaque*:—"The king with Fénélon is always to be the father of his people, which is tantamount to saying that the people are to be always children, and in a condition of tutelage, voluntary, if possible, but if not, of tutelage still. Of self-government, and education of human beings into free manhood by the exercise of self-government, free will, free thought—of this Fénélon had surely not a glimpse. . . . . There is a defect in *Télémaque* which is perhaps deeper still. No woman in it exercises an influence over man except for evil."

BAYLE'S DICTIONARY.

As soon as this celebrated work appeared it was denounced by Jurien to the consistory of the Flemish Church, and it would to a certainty have been suppressed had not Bayle promised to correct the faults with which he was charged. It was required of him, 1. That he should withdraw all the obscenities. 2. That he should change entirely the article of

David. 3. That he should refute the Manicheans instead of giving force to their objections and arguments. 4. That he should not make the Pyrrhonists and Pyrrhonism triumph, and that he should alter the article of Pyrrho. 5. That he should not give extravagant praise to Atheists and Epicureans. And, 6. That he should not employ the Holy Scriptures to make indecent allusions. It appears that Bayle was in no haste to fulfil his promise, for in the subsequent editions he made no considerable change, except in the article David.

LORD LYTTLETON'S HISTORY OF ENGLAND.

The most noted of Goldsmith's Histories was that in two volumes, entitled, *The History of England, in a Series of Letters from a Nobleman to his Son.* It was digested from Hume, Rapin, Carte, and Kennet. These authors Goldsmith read in the morning; make a few notes; ramble with a friend into the country about the skirts of "merry Islington;" return to a temperate dinner and cheerful evening; and, before going to bed, write off what had arranged itself in his head from the studies of the morning. This work was published anonymously. Some attributed it to Lord Chesterfield, others to Lord Orrery, and others to Lord Lyttleton. The latter never disowned the bantling thus laid at his door. (*Lives of Wits and Humourists*, vol. i., 1862). The History is, however, unquestionably, the work of Oliver Goldsmith. Not only is his receipt to Newbery for the last instalment of the copy-money forthcoming, but it is also well known that he presented copies to Johnson and Percy, inscribed with his autograph. (*Vide* the Fifth Edition of Mr. Forster's admirable *Life of Goldsmith*, vol. i., p. 301.)—*Notes and Queries*, 4th S., No. 103.

One of the daily newspapers drew largely from Goldsmith's *History* during the agitation of the Reform Bill of 1831; a new edition was in consequence called for, and, we believe, rapidly disposed of. Lord Macaulay has said: "Goldsmith's compilations are widely distinguished from the compilations of ordinary book-makers. He was a great, perhaps an unequalled master of the arts of solution and condensation,"—a much higher quality, we may add, than the knack of spinning "words, words, words." "In general," says Macaulay, "nothing is less attractive than an epitome; but the epitomes of Goldsmith, even when most concise, are always amusing; and to read them is considered, by intelligent children, not as a task, but a pleasure." This work has been pronounced "the most finished and elegant summary of English history in the same compass that has or is likely to be written." We have seen Goldsmith's plan of work, and he used to say, "a man shows his judgment in these solutions, and he may be often twenty years of his life cultivating that judgment." Oliver was right.

HUME'S HISTORY OF ENGLAND.

Though Hume's authority as a text-book is growing weaker and weaker, he has still a classic status on our bookshelves; and his style will probably keep him, as it has kept him hitherto, in tolerable repute. But for a faithful presentment of history, apart from his scepticism and his inveterate antipathy to the popular elements of our progress, he has been in great measure superseded by the lapse of time and by the infinite accretions to our knowledge which time has brought to light. No one refers with confidence to his narrative of our earlier kings since the researches of Hallam and others into our institutions during the Middle Ages.

His knowledge of the Tudor sovereigns is equally meagre beside that of Mr. Froude, Mr. Bruce, and various modern contributors. Godwin, Guizot, Forster, Carlyle, Sandford, and others have materially damaged his presentation of Charles I. and of the Commonwealth; and his whole history of the Stuarts is now seen to be an inadequate statement even of the facts, irrespective of its unwarrantable bias, in which it has been counterbalanced by the eloquent exaggerations of Macaulay. In short, not only is Hume the reverse of popular in his aim and predilections, but his narrative, in the presence of our better information, is imperfect as a mere record of the incidents which constitute the History of England.

DR. LINGARD'S HISTORY OF ENGLAND.

In the churchyard of Ushaw, in the north of England, lies all that was mortal of one of the most honest writers who ever took upon himself the heavy duty of telling the history of England. We mean Dr. Lingard. He told the story so conscientiously that with the English Ultramontanes the history is not much valued. But liberal English Catholics as well as Protestants can fully appreciate the work for which, by the way, the author had so much difficulty in finding a publisher, and found one by such strange accident at last. The manuscript of the first volume had been sent to Mawman, of Ludgate Hill, who looked sourly enough at it; but put it in his drawer, for that sort of consideration which generally ends in a disappointment to the author. Lord Holland happened one day to be talking with Mawman, over his counter, when the publisher mentioned the historical MS. which he had in his drawer. "History of England!" exclaimed Lord Holland, "I only know one man at the

present time qualified to take such a work in hand, and that is Dr. Lingard, of Ushaw College." "And that's my man!" cried Mawman,—who soon put a work to press which has conferred lasting reputation on the author. Lingard declined the dignity of Cardinal from Rome. He accepted a pension of 300*l.* a year from the Queen—a pension well earned by the man who began his literary career in England (in 1805) by his series of "Letters on Catholic Loyalty."—*Athenæum.*

HUDIBRAS.

Samuel Pepys, the Diarist, was a man of average perception, yet he could not appreciate the wit and humour of Butler's *Hudibras*. His efforts to do so were most diverting. The work was then very popular. Possibly some remaining predilection for the opinions which are ridiculed in this witty satire prevented Pepys falling in with the fashion of admiring it. The first part of *Hudibras* cost him two shillings and sixpence, but he found it so abusive of a Presbyterian knight going to the wars, that he became ashamed of it and sold it for eighteen pence. Wise by experience he did not buy the second part, but only borrowed it to read. Pepys has been laughed at for his dulness, but, as observed by Septimus Ramsay, who has edited *Hudibras*, "there is probably no author who is so popular and so little understood," and it is truly said no one ever reads *Hudibras* through. Yet Ramsay relates this extraordinary exception. Two barristers, in a country walk, were overtaken by a labouring man, to whom they made a passing remark on the fineness of the evening, and he replied, "Yes, sirs,"

> "The moon pulls off her veil of light
> That hides her face by day from sight,

(Mysterious veil, of brightness made;
That's both her lustre and her shade,)
And in the lanthorn of the night
With shining horns hangs out her light."

"Heyday," said one, "you quote *Hudibras!* Pray do you know any more of it?" "Yes, sir," replied the man; "I have but few books, and *Hudibras* is the one I most admire. I know it all by heart." His assertion was tested in repeated recitations of passages not the most familiar. He was the man of one book.

BUCHAN'S DOMESTIC MEDICINE.

Dr. Buchan's *Domestic Medicine*, which first appeared in 1769, speedily obtained such popularity that no less than nineteen editions of the book, amounting to 80,000 copies, were sold during the author's lifetime; he died at the age of 76. The *Domestic Medicine* was written in Sheffield; and James Montgomery, in his *Memoirs*, relates of the author: "I remember seeing the old gentleman when I first went to London. He was of venerable aspect, neat in his dress, his hair tied behind with a large black ribbon, and a gold-headed cane in his hand, quite realizing my idea of an Esculapian dignitary." Montgomery never spoke to the doctor, but looked upon him with respect as a man who had *published a book*. Buchan's *Medicine* has had its day; and whatever may be its merits, it had its shortcomings. In one of the Scottish editions there was an astonishing misprint, in which a prescription containing one hundred ounces of laudanum, instead of that number of drops, is recommended. Dr. Buchan's book has been superseded by more modern treatises, of which the two best known are Dr. Graham's

Domestic Medicine, and Dr. Alexander Macaulay's *Dictionary of Medicine for Popular Use.*

THE PILGRIM'S PROGRESS.

Southey says of this popular work :—"If it is not a well of English undefiled to which the poet as well as the philologist must repair, if they would drink of the living waters, it is a clear stream of current English, the vernacular speech of his age, sometimes, indeed, in its rusticity and coarseness, but always in its plainness and its strength. To this natural style Bunyan is in some degree beholden for his general popularity ; his language is everywhere level to the most ignorant reader, and to the meanest capacity : there is a homely reality about it ; a nursery tale is not more intelligible, in its manner of narration, to a child."

It is worth while to extract from the article on Bunyan in the *Penny Cyclopædia*, all that is said—in an article of thirty lines—about a writer who is all but universally held to be the greatest master of allegory that ever wrote :—

"His works were collected in two volumes folio, 1736-7 : among them *The Pilgrim's Progress* has attained the greatest notoriety. If a judgment is to be formed of the merits of a book by the number of times it has been reprinted, and the many languages into which it has been translated, no production in English literature is superior to this coarse allegory. On a composition which has been extolled by Dr. Johnson, and which in our own times has received a very high critical opinion in its favour (probably Southey), it is hazardous to venture a disapproval, and we, perhaps, speak the opinion of a small minority when we confess that to us it appears to be mean, jejune, and wearisome."

WHO WROTE "THE WHOLE DUTY OF MAN"?

Lady Pakington died A.D. 1679, and was buried near the grave of her friend Dr. Hammond. A memorial, inscribed on the monument of her grandson, speaks of her as exemplary for her piety and goodness, and justly reputed the authoress of *The Whole Duty of Man*. It is a confident tradition in the family, and there is a small apartment at the top of the house at Westwood Park, Worcestershire, which has always been pointed out as the room in which Lady Pakington, with the assistance of Dr. Hammond and Bishop Fell, arranged the work referred to. Dr. Hickes, and Ballard, in his *Memoirs of British Ladies*, also bear testimony to the fact. The MS. is said to have been some time in the possession of Mrs. Eyre, of Rampton, a daughter of Lady Pakington. It was interlined with corrections by Bishop Fell. Mrs. Eyre always regarded her mother as the authoress of *The Decay of Christian Piety*.

Hearne, in his *Diary*, remarks :—"Happening to show Mr. Barnes the MS. copy above mentioned, of the *Decay of Christian Piety*, he presently told me he had a paper written with Archbishop Sancroft's own hand, which he thought resembled very much the hand of the said book. This he brought the next day, and comparing it with the book, we found several letters written the same way, the same distance as to lines, &c. And accordingly we concluded that they were done by the same person; and what confirms this is, that Mr. Barnes says, that formerly talking with Dr. Holbeach, Master of Emanuel College (of which Archbishop Sancroft had been fellow, and afterwards master), the Doctor told him, that making a visit once to Dr. Sancroft (he thinks) before the Restauration, he happened to see some papers written by Dr. Sancroft, which he would take

his oath were part of what was afterwards printed under the title of *Whole Duty of Man.* Nothing can be objected against his being author, if his extraordinary piety, learning, eloquence, and modesty be considered."

THE WANDERING JEW.

Of the many myths which diverge from every little incident of Our Saviour's career, the legend of Ahasuerus, the Wandering Jew, is certainly the most striking and widely distributed. According to the old ballad, in Percy's collection :

> "He hath passed through many a foreign place :
> Arabia, Egypt, Africa,
> Greece, Syria, and great Thrace,
> And throughout all Hungaria."

All the nations of the Seven Champions have it in some shape or other. In Germany, where he appeared A.D. 1547, he battled with professors and divines with the accumulated learning of fifteen centuries. In Paris, he heralded the advent of Cagliostro and Mesmer, cured diseases, and astounded by his prodigious stories. He remembered seeing Nero standing on a hill to enjoy the flames of his capital ; and was a crony of Mahomet's father at Ormus. It was here, too, he anticipated the coming scepticism, by declaring, from personal experience, that all history was a tissue of lies. When he came to Venice, he brought with him a fine cabinet of choice pictures, including his own portrait by Titian, taken some two centuries before. In England, John Bull made him always thirsty ! But the Jew who is always getting into scrapes, is not the Jew of the rural popular legends, in which he is invariably represented as a purely benevolent being, whose crime has been long since expiated by his cruel pu-

nishment, and therefore entitled to the help of every good Christian. When on the weary way to Golgotha, Christ fainting, and overcome under the burden of the cross, asked him, as he was standing at his door, for a cup of water to cool his parched throat, he spurned the supplication, and bade him on the faster. "I go," said the Saviour, "but thou shalt thirst, and tarry till I come." And ever since then, by day and night, through the long centuries, he has been doomed to wander about the earth, ever craving for water, and ever expecting the day of judgment which shall end his toils.

Sometimes, during the cold winter nights, the lonely cottager will be awoke by a plaintive demand for "Water, good Christian! water, for the love of God!" And if he looks out into the moonlight, he will see a venerable old man in antique raiment, with grey flowing beard and a tall staff, who beseeches his charity with the most earnest gesture. Woe to the churl who refuses him water or shelter. If, on the contrary, you treat him well, and refrain from indelicate inquiries respecting his age—on which point he is very touchy—his visit is sure to bring good luck. Perhaps years afterwards, when you are on your death-bed, he may happen to be passing; and if he *should*, you are safe; for three knocks with his staff will make you hale, and he never forgets any kindnesses.

Roger of Wendover and Matthew Paris give the oldest traditions of the Wandering Jew. According to Menzel, the whole tradition is but an allegory symbolizing heathenism. M. Lacroix suggests that it represents the Hebrew race dispersed, and wandering through the earth, but not destroyed. In Germany the tradition of the Wandering Jew became connected with John Bultadæus, a real person, said to have been born in the 13th century, again in the 15th, and a third time in the 16th, with every appearance of age and decrepitude.

There is a well-known English ballad relating to the Jew's appearance in Germany in the last-named century. The first stanza is:—

"Whereas, in fair Jerusalem,
Our Saviour Christ did live,
And for the sins of all the world
His own dear life did give:

"The wicked Jews, with scoff and scorn,
Did dailye him molest,
That never till he left his life
Our Saviour could not rest."

ORIGIN OF CINDERELLA.

The mention of ladies attending assemblies in slippers, and of pumpkins and lizards being found in the garden, makes it probable that this story came from the east. *Chindee* is a Hindoo word for ragged clothing, and *Ella* a not uncommon woman's name in India. The story of Catskin, in Mr. Halliwell's *Nursery Rhymes of England*, very like that of Cinderella, is thought to be of eastern origin. The main incident in the story of Cinderella has a parallel in history. Strabo relates that an eagle let fall the slipper of Rhodopis into the bosom of a king of Egypt, who was so struck with the smallness of it that he made proclamation that he would marry the female to whom it belonged. In the *Fairy Tales of the Countess D'Anois*, Cinderella appears under the name of Finetta, a name not unlike the Tamil word *Punetta*, meaning Little Kitten, and used by Hindoo women when addressing their children. Pussy (*pusei*) is also a Tamil name for a cat. The Tamil belongs to the Turanian family of languages, of which the Lap, Finn, and Turkish are members.—*Notes and Queries*, 3rd S., No. 210.

Two centuries ago furs were so rare and therefore so highly valued that the wearing of them was restricted by several sumptuary laws, to kings and princes. Sable, in these laws called *vair*, was the subject of countless regulations; the exact quantity permitted to be worn by persons of different grades, and the articles of dress to which it might be applied, were defined most strictly.

Vair, the skin of the grey squirrel (petit-gris) was the fur held in the XIVth century next in estimation to ermine. It was so called from its variety of colour, the back of the squirrel being grey, the underneath parts of its body white. Cinderella's slipper was of this fur, a "pantoufle de vair," which being wrongly written "verre," gave rise to the rendering of a glass slipper.

The Italians have a similar story to the above, which has been turned into a musical play. The lord of the village gives a grand fête. The snow is on the ground, and a slipper is discovered on the following day. The lord says that he will marry the owner. All the female guests (including several old women) make the fitting attempt, but the shoe only fits the foot of one, a poor village-girl. The lord makes good his promise, and the wedding concludes the drama, which is very popular. The name of the heroine is not Cinderella.

"Of Cinderella and her slipper:
How her two sisters used to chide and whip her;
And how a fairy found her all alone,
When her two sisters to the ball were gone;
And how she took compassion on her grief,
And brought the magic art to her relief."

THE LEGEND OF BANBURY CROSS.

In the *Builder* is the following *précis* of this amusing legend:—

> "Ride a cock-horse to Banbury Cross,
> To see a fine lady ride on a white horse;
> With rings on her fingers and bells on her toes,
> She shall have music wherever she goes."

Of this lady we get more complete information:—

> "'Twas in the second Edward's reign,
> A knight of much renown,
> Yclept Lord Herbert, chanced to live
> Near famous Banbury town."

The knight had one son left to his lot: fearless and brave was he; and

> "It raised the pride in the father's heart,
> His gallant son to see."

And so the legend goes on to tell that, near Lord Herbert's ancient hall, proud Banbury Castle stood, within the noble walls of which there dwelt a maiden, young and good:—

> "As fair as the rosy morning,
> As fresh as the sparkling dew,
> And her face as bright as the star-lit night,
> With its smiles and blooming hue."

Young Edward gazed on this lady, and dreamt of her in the night; and then heralds sound their trumpets, and proclaim a festive day. To Broughton's castle, and Wroxton's pile, and Herbert's stately tower, "that looks o'er hill and dale," all come. There is a rival in the way, and young Edward nearly loses his life. But the rival turns out to be her brother.

Days passed on. Young Edward was nursed with care, and Matilda never left his side; but the young man had the stamp of death upon his face. In the Castle, at that time, there lived a holy monk, who had noticed the sinking of the young lady's cheeks, and offered to effect a cure. This was his prescription:—

"To-morrow, at the midnight hour,
Go to the Cross alone:
For Edward's rash and hasty deed
Perchance thou may'st atone."

The lady goes to the cross and walks round it. Edward is cured, and a goodly festival is ordered. And now—

"Upon a milk-white steed
A lady doth appear:
By all she's welcomed lustily
In one tremendous cheer,
With rings of brilliant lustre
Her fingers are bedeck'd,
And bells upon her palfry hung,
To give the whole effect."

And by the side of the noble lady there rode one of noble mien and air.

"And even in the present time,
The custom's not forgot,
But few there are who know the tale
Connected with the spot;
Though to each baby in the land
The nursery rhymes are told,
About the lady robed in white,
And Banbury Cross of old."

Upon this legend is founded:—

"Ride a cock-horse to Banbury Cross,
To buy little Johnny a galloping horse;
It trots behind and it ambles before,
And Johnny shall ride till he can ride no more."

"Ride a cock-horse to Banbury Cross,
To see what Tommy can buy;
A penny white loaf, a penny white cake,
And a twopenny apple-pie."

"THE BABES IN THE WOOD."

That the popular legend of "the Babes in the Wood"—"one of the most darling songs of the common people, and the delight of most Englishmen in some part of their age" (Addison)—was a disguised recital of the reported murder of his young nephews by Richard III., can scarcely be doubted from the general resemblance of the ballad to Sir Thomas More's and Shakspeare's account of the dark deed. Throughout the tale there is a marked resemblance to several leading facts connected with Richard III. and his brother's children, as well as a singular coincidence between many expressions in the poetical legend and the historical details of the time. Among other evidence is a rude representation of a stag surmounting the black-letter copy of the ballad at Cambridge; a *hind*, a female stag, being the badge of the unfortunate Edward V. Again, the tale corresponds essentially with the chroniclers; and its moral altogether closely resembles the reflections with which Fabyan, Grafton, Hall, and Hollinshed terminate their relation of the event.

The following is a short nursery ballad:—

"My dear, do you know,
How a long time ago,
Two poor little children,
Whose names I don't know,
Were stolen away on a fine summer's day,
And left in a wood, as I've heard people say.

"And when it was night,
So sad was their plight,
The sun it went down,
And the moon gave no light!
They sobb'd and they sigh'd, and they bitterly cried,
And the poor little things they lay down and died.

"And when they were dead
The robins so red
Brought strawberry-leaves,
And over them spread;
And all the day long
They sung them this song,
'Poor babes in the wood! poor babes in the wood!'
And don't you remember the babes in the wood?"

STORY OF THE GIANTS IN THE GUILDHALL OF THE CITY OF LONDON.

Stow describes these giants as an ancient Briton and Saxon, which is, perhaps, as orthodox as the information that, every day when the giants hear the clock strike twelve, they come down to dinner. The *Gigantick History* formerly sold in the Guildhall, supposes that the Guildhall Giants represent Corinœus and Gog-Magog, whose history is related by Geoffrey of Monmouth. It includes the adventures of Brutus and his band of Trojans, under Corinœus, who, arriving at Totness, in Devonshire, in the Island of Albion,

"More mightie people borne of giant's brood
That did possesse this ocean-bounded land,
They did subdue, who oft in battle stood
'Gainst them in field, until by force of hand
They were made subject under Bruce's command:
Such boldness then did in the Briton dwell,
That they in deeds of valour did excell."

Unable to cope with these experienced warriors, none escaped,

"Save certain giants, whom they did pursue,
Which straight to caves in mountains did them get.
So fine were woods, and floods, and fountaines set,
So cleare the aire, so temperate the clime,
They never saw the like before that time."

Perceiving that this was the country denoted by the oracle, wherein they were to settle, Brutus divided the island among his followers, which, with reference to his own name, he called Britain :—

"To Corinœus gave he frank and free
The land of Cornwall for his service done,
And for because from giants he it won."

Corinœus was the better pleased with this allotment, inasmuch as he had been used to warfare with such terrible personages. The employment he liked fell afterwards to his lot. On the sea-coast of Cornwall, while Brutus was keeping a peaceable anniversary of his landing, a band of the old giants made their appearance, and broke up the mirth and rejoicing. The Trojans flew to their arms, and a desperate battle was fought, wherein the giants were all destroyed, save Gog-Magog, the hugest among them, who, being in height twelve cubits, was reserved alive, that Corinœus might try his strength with him in single combat. Corinœus desired nothing more than such a match, but the old giant in a wrestle caught him aloft, and broke three of his ribs. Upon this, Corinœus being desperately enraged, collected all his strength, heaved up Gog-Magog by main force, and bearing him on his shoulders to the next high rock, threw him headlong, all shattered, into the sea, and left his name on the cliff, which has ever since been called Lan-Goegmagog, that is to say, the Giant's Leap. Thus perished Gog-Magog, the last of the giants. Brutus afterwards built a city in a chosen spot, and called it Troja

Nova, which changed in time to Trinovantum, and is now called London. An ancient writer records these achievements in Britain to have been performed at the time when Eli was the high priest in Judæa.

The Rabbins make the giant Gog, or Magog, contemporary with Noah, and convinced by his preaching, so that he was disposed to "take the benefit" of the Ark. But here lay the distress—it by no means suited his dimensions; therefore, as he could not enter in, he contented himself to ride upon it; and although you must suppose that in stormy weather he was more than "half boots over," he kept his seat, and dismounted safely when the Ark reached Ararat. This same Gog had, according to the Rabbins, a thigh-bone so long, that a stag, pursued by the hunters, employed half a day in running along it.

Their story is thus briefly told by Archdeacon Nares. "One of them was called Gogmagog (the patron, I presume, of the Gogmagog Hills, near Cambridge), and his name divided, now serves for both; the other Corinœus, the hero and giant of Cornwall, from whom that country was named: they are thus mentioned on a broad-sheet, printed in 1660:—

> "And such stout Corinœus was, from whom
> Cornwall's first honour, and her name doth come.
> For though he showeth not so great nor tall,
> In his dimensions set forth at Guildhall,
> Know 'tis a poet only can define
> A gyant's posture in a gyant's line.
> * * * * * *
> And thus attended by his direful dog,
> The gyant was (God bless us) Gogmagog."

Each of the giants in Guildhall measures upwards of fourteen feet in height: the young one is set down as Corinœus, and the old one as Gog-Magog.

THE TRAVELS OF BARON MUNCHAUSEN.

The surprising travels and adventures of Baron Munchausen, in Russia, the Caspian Sea, Iceland, Turkey, &c., first appeared in an abridged form in 1786, and was reprinted with a considerable addition of inferior matter. The author's name was not given, and till recently was little or not known. He is now ascertained to have been Rodolph Eric Raspe, a learned and scientific German, who died in 1794, at Mucress, in the south of Ireland, while conducting some mining operations there. He was born in Hanover, in 1737, became a professor of archæology, keeper of the national library, and a councillor; but he disgraced himself, and escaped to England. Raspe was a geologist and a mineralogist, and a paper of his was read to the Royal Society in 1769. He got into difficulties, but was befriended by Horace Walpole, who speaks of him as "a Dutch savant." He was employed in certain mines in Cornwall, and while storemaster at Dalcoath mines, he wrote and published his *Travels of Baron Munchausen.* In 1789, he visited Scotland to search for minerals, made important discoveries, and took up his abode with Sir John Sinclair, at his spray-beaten castle on the Pentland Firth. Here Raspe was employed by Sir John in searching for certain minerals, but the ores which appeared were all brought from Cornwall, and planted in the places where they were found. In these operations he answers to the character of Dousterswifel, in the *Antiquary*, the idea of which he is believed to have given Scott. Raspe is said to have published the *Travels* as his, though not by him, being intended as a satire or parody on the travels of the famous Baron de Tott; but Munchausen was really in the habit of relating the adventures sanctioned by the authority of his menda-

cious name, as having positively occurred to him; and he is supposed to have, at length, believed what he related. There was nothing of the *fanfaron*, or braggart in his manner; on the contrary, he was distinguished by the peculiar modesty of his manner and demeanour.

THE STORY OF BLUE BEARD.

It is a common but very erroneous opinion that the legend of Blue Beard was devised by the Roman Catholics as a satire upon Henry VIII.; nor is there any authority for making him a Turk, as Colman has done in his melodrama, with charming music by Michael Kelly. Dr. Cooke Taylor says upon the inquiry, "The manners which the story portrays describe a state of society long anterior to the age of the Tudors; they belong to a time when the murder of wives needed not to shelter itself under the form of law. There are few countries in Western Europe which do not claim the equivocal honour of having produced a Bluebeard; and we may regard the tale as a kind of concentrated essence of several legends and traditions relating to outrages perpetrated by feudal lords during the feeble stage of monarchy, when, it might be said of almost every country in Western Europe: 'At this time there was no king in Israel; every man did that which seemed right in his own eyes.'"

Dr. Taylor having examined three of the legends, observes, "We think that traces of these three legends may be found in Perrault's story of Bluebeard, and that instead of having based his fiction on a single tradition, he endeavoured to make it a kind of *résumé* of the many legends of tyrannical husbands with which the popular literature of France abounds."

One of the versions relates that Bluebeard was no other

than Gilles, Marquis de Laval, a brave marshal of France in the reigns of Charles VI. and VII. His revenues were princely; wherever he went, he had in his suite a seraglio, a company of actors, a band of musicians, a society of sorcerers, a great number of cooks, packs of dogs, and above two hundred led horses. Mezeray states that he maintained sorcerers to discover hidden treasures, and corrupted young persons of both sexes that he might attach them to him, and afterwards killed them for the sake of their blood, which was necessary for his charms and incantations. He was at length (for some state-crime against the Duke of Brittany) sentenced to be burnt alive in a field at Nantes; but the Duke, who witnessed the execution, so far mitigated the sentence that he was first strangled, then burnt, and his ashes interred. He confessed, before his death, that all his excesses were derived from his wretched education, though descended from one of the most illustrious families in the kingdom.

Holinshed notices another Bluebeard, in the reign of Henry VI., anno. 1450. When the Duke of Suffolk was committed to the Tower, the people were so much displeased, that for defence the commons assembled in great companies, and chose a captain whom they called *Bluebeard*.

THE STORY OF TOM HICKATHRIFT.

Sir Thomas Hickathrift, "the famous champion," has been identified with the far less celebrated Sir Frederick de Tylney, Baron of Tylney, in Norfolk, the ancestor of the Tylney family, who was killed at Acon, in Syria, in the reign of Richard Cœur de Lion: "*Hycophric*, or *Hycothrift*," being a corruption of Frederick. From the most remote antiquity the fables and achievements of *Hickifric* have been obsti-

nately credited by the inhabitants of the township of Tylney. "*Hickifric*" is venerated by them as the asserter of the rights and liberties of their ancestors. The "monstrous giant" who guarded the March, was, in truth, no other than the tyrannical lord of the manor, who attempted to keep his copyholders out of the common field, called *Tylney Smeeth;* but who was driven away, with his retainers, by the prowess of Tom, armed with only his axletree and cart-wheel. Spelman tells the story in good Latin.

The pranks which Tom performed when his "natural strength, which exceeded twenty common men," became manifest, were correctly Scandinavian. Tom's youth retraces the tales of the prowess of the youthful Siegfrid, detailed in the Niflumga Saga, and in the Book of Heroes. The supposed axletree, with the superincumbent wheel, was represented on "Hycothrift's" grave-stone, in Tylney churchyard, in the shape of a cross. This is the form in which all the Runic monuments represent the celebrated hammer, or thunderbolt of the son of Odin, which shattered the skulls and scattered the brains of so many luckless giants. How far this surmise may be surported by Tom's skill in throwing the hammer, we will not pretend to decide.

THE STORY OF TOM THUMB.

Tom Thumb is conjectured to be a mythological personage. His adventure bears a near analogy to the right of adoption into the Brahminical order, a ceremony which still exists in India, and to which the Rajah of Tanjore submitted many years ago. In Dubois's work there is an account of a diminutive deity, whose person and character are analogous to those of Tom Thumb. He, too, was not originally a

Brahmin, but became one by adoption, like some of the worthies in the Ramayana. Compare the multiplicity of Tom Thumb's metamorphoses with those of Taliesin, as quoted by Davies, we shall then see that this diminutive personage is a slender but distinct thread of communication between the Brahminical and Druidical superstitions. Even independent of the analogy between his transformations and those of Taliesin, his station in the court of King Arthur (evidently the mythological Arthur), mark him as a person of the highest fabulous antiquity in this island; while the adventure of the cow, to which there is nothing analagous in Celtic mythology, appears to connect him with India.

Tomaline, otherwise Tamlane, is no other than Tom Thumb himself, who was originally a dwarf or droergar of Scandinavian descent, being the *Thum Lin*—i.e. *Little Thumb*—of the Northmen. Drayton, who introduces both these heroes in his *Nymphælia*, seems to have suspected their identity.

The German "Daümerling," that is, little Thumb, is degraded to the son of a tailor; he has not much in common with Tom Thumb the Great, except the misfortune of being swallowed by the dun cow, which took place in Germany, just as it did in England. This is a traditional story of the Germans; but there is a little book in the Danish language, analyzed by Professor Nierup, of the University of Copenhagen, who censures it, and perhaps with some degree of justice, as "a very childish history." It treats of "Swain Tomling, a man no bigger than a thumb, who would be married to a woman three ells and three-quarters long."

According to popular tradition, Tom Thumb died at Lincoln, one of the five Danish towns of England. There was a little blue flag-stone in the pavement of the Minster, which was shown as Tom Thumb's monument.

In the Bodleian Library is a work with this title: *Tom Thumb, his Life and Death.* It begins thus:

"In Arthur's court, *Tom Thumbe* did liue,
A man of mickle might,
The best of all the Table Round,
And eke a doughty knight.

"His stature but an inch in height,
Or quarter of a span:
Then thinke you not this little knight
Was prou'd a valiant man?"

One of Tom's sports deserves note: it is when, in order to be revenged on his playmates, he

"Took in pleasant game
Black pots and glasses which he hung
Upon a bright sunbeam.
"The other boys to do the same,
In pieces broke them quite;
For which they were most soundly whipt,
At which he laught outright."

This "pleasant game" is borrowed from the pseudo-hagiography of the Middle Ages.

THE STORY OF JACK THE GIANT-KILLER.

Jack, commonly called the Giant-Killer, and Thomas Thumb, landed in England from the very same keels and war-ships which conveyed Hengist and Horsa, and Ebba the Saxon. In Jack's memoirs, may be traced indubitable resemblances to the fictions of the Edda. Jack, as we are told, having got a little money, travelled into Flintshire, and came to a large house in a lonesome place; here he took courage to knock at the gate, when, to his amazement, there came forth a monstrous giant with *two* heads; yet he was not

so fiery as the former giant; he was breakfasting on a great bowl of hasty pudding, to which low feeding, instead of the invigorating Welsh diet, toasted cheese, is attributed Jack's outwitting him, notwithstanding his two heads. The history states that Jack undressed himself, and as the Giant was walking towards another apartment, Jack heard him say to himself:—

> "Though here you lodge with me this night,
> You shall not see the morning light,
> My club shall dash your brains out quite."

"Say you so," says Jack: "is that one of your Welsh tricks? I hope to be as cunning as you." Then, getting out of bed, he found a thick billet, and laid it in the bed in his stead, and hid himself in a dark corner of the room. In the dead of the night came the Giant with his club, and struck several blows with his club on the bed where Jack had laid the billet, and then returned to his own room, supposing that "he had broken all Jack's bones." In the morning early, came Jack to thank him for his lodging. "Oh!" said the Giant, "how have you rested? did you see any thing last night?" "No," said Jack, "but a rat gave me three or four slaps with his tail."

Next, we have, in the fictions of the North and East, Jack's robbery of his cousin, a Giant with three heads, and who would beat five hundred men in armour. Jack terrified his three-headed cousin out of all his wits, by telling him that the king's son was coming. The Giant hid himself in a large vault underground; and in the morning, when Jack let his cousin out, the Giant asked what he would give him for his care, seeing that his castle was not demolished. "Why," answered Jack, "I desire nothing but your *old rusty sword*, the *coat* in the closet, and the *cap* and the *shoes*, which you keep at the bed's-head." "With all my heart," said the

Giant, "and be sure to keep them for my sake, for they are things of excellent use: the coat will keep you *invisible*, the cap will furnish you with *knowledge*, the sword cuts asunder *whatever you strike*, and the *shoes* are of *extraordinary swiftness*." These wonderful articles have been stolen out of the Great Northern treasury. The coat is the magic garment known in ancient German by the equivalent denomination of the "*Nebel Kappe*," or *cloud cloak*, fabled to belong to King Alberich, and the other dwarfs of the Teutonic cycle of romance, who, clad therein, could walk invisible. To them also belongs the Tarn hat, or hat of darkness, possessing the same virtue. Veleut, the cunning smith of the Edda of Sæmund, wrought Jack's "sword of sharpness," which, in the Wilkina Saga bears the name of *Balmung*. So keen was its edge, that when Veleut cleft his rival Æmilius through the middle with the wondrous weapon, it merely seemed to Æmilius as though cold water had glided down him. "Shake thyself," said Veleut. Æmilius shook himself, and fell dead into two halves, one on each side of his chair.

Jack's *shoes of swiftness* were once worn by *Loke* when he escaped from Valhalla. In the Calmuck romance of Ssidi Kur, the Chan steals a similar pair of seven-league *boots* from the Tchadkurrs, or evil spirits, by means of the *cap* which made him invisible, which he won from certain quarrelling children, or dwarfs, whom he encounters in the middle of a forest.

In the history of *Jack and the Bean Stalk*, the awful distich put into the mouth of the Jette or Etting, the principal agent in this romance,

> "Snouk but, snouk ben,
> I find the smell of earthly men,"

is scarcely inferior to the "fee-faw-fum" of the keen-scented

anthropophaginian of the other. The bean-stalk, "the top whereof, when Jack looked upwards he could not discern, as it appeared lost in the clouds," has grown in fanciful imitation of the ash *Yadriad*, reaching, according to the Edda, from hell to heaven. As to the beautiful harp, which "played of its own accord," and which Jack stole from the Giant, we must find a parallel for it in the wonderful harp made of the breast-bone of the King's daughter, and which sang so sweetly to the miller, "Binnorie, oh, Binnorie," and in old Dunstan's harp, which sounded without hands, when hanging in the vale.

Jack's history is a popular and degraded version of the traditions upon which our earliest romances are founded. "The Mount of Cornwall," which was kept by a large and monstrous Giant, is St. Michael's Mount; and the Giant Cormoran, whom Jack despatched there, and who was eighteen feet high, and *about* three yards round, is the same who figures in the romance of Tristem. It was by killing this Cormoran (the Corinœus, probably, of Geoffrey of Monmouth, and the Brut), that Jack acquired his triumphal epithet of the Giant-killer.—Abridged from the *Quarterly Review*, No. 40

FAIR ROSAMOND; HER HISTORY.

Rosamond, the fair daughter of Walter, Lord Clifford, concubine of Henry II., poisoned by Queen Eleanor, is thought to have died at Woodstock in 1177, where King Henry had built for her a *Maze*, consisting of vaults underground, arched and worked with brick and stone, though it is thought to have existed before the time of Rosamond. It was commonly said that the Queen came to Rosamond by "a clue of threidde or silke." It is observable, however, that

none of the old writers attribute Rosamond's death to poison (Stow merely mentions it as a slight conjecture); they only give us to understand that the queen treated her harshly; with furious menaces and sharp expostulations, we may suppose, but used neither dagger nor bowl. Brompton says, "she lived with Henry a long time after he had imprisoned Eleanor;" and Carte, in his *History of England*, goes far to prove that Rosamond was not poisoned by the queen (which popular legend was based on no other authority than an old ballad); but, that through grief at the defection of her royal admirer, she retired from the world, and became a nun at Godstow, where she lived twenty years.

How the queen gained admittance into Rosamond's bower is differently related; Holinshed speaks of it as the common report of the people, that "the queene found hir out by a silken thridde, which the kinge had drawne after him out of hir chamber with his foote, and dealt with her in such sharpe and cruell wise that she lived not long after." Brompton says that one day Queen Eleanor saw the king walking in the plaisance of Woodstock, with the end of a ball of floss silk attached to his spur; coming near him unperceived, she took up the ball, and the king walking on, the silk unwound, and thus the Queen traced him to a thicket in the labyrinth or maze of the park, where he disappeared. She kept the matter a secret, often revolving in her own mind in what company he could meet with balls of silk. Soon after the king left Woodstock for a distant journey; then Queen Eleanor, bearing her discovery in mind, searched the thicket in the park, and discovered a low door cunningly concealed; this door she forced, and found it was the entrance to a winding subterranean path, which led out at a distance to a sylvan lodge in the most retired part of the adjacent forest.

Speed, on the other hand, tells us that the jealous queen found Rosamond out by "a clewe of silke" fallen from her lap, as she sat taking air, and suddenly fleeing from the sight of the searcher, the end of the clewe still unwinding, remained behind, which the Queen followed till she found what she sought, and upon Rosamond so vented her spleen that she did not live long after. Another story, in a popular ballad, is that the clue was gained by surprise from the knight who was left to guard the bower.

Rosamond was buried at the nunnery chapel of Godstow, near Oxford; but in 1191 the corpse was removed to the chapter house, or cloisters, when the nuns enclosed the body in a perfumed leather bag, and inclosed it in a leaden coffin, over which was placed a tomb, which remained until the time of the Dissolution, when it was broken to pieces.

In the *French Chronicle of London*, 1563, translated by Riley, we find another legend of Rosamond's death. It is there told that the Queen had her stripped naked, made her sit between two fires; then had her put into a bath and beaten with a staff by a wicked old hag until the blood gushed forth, when another hag placed two toads upon her breasts, and while they were sucking, the Queen laughed in revenge; and when Rosamond was dead, the Queen had her body buried in a filthy ditch, toads and all. The story is a loathsome one, and we have abbreviated it. When the King heard how the Queen had treated Rosamond, he made great lamentation; he then ascertained of one of the sorceresses that the body had been taken up by order of the Queen, to be buried at Godstow; but the King met it on the road, had the chest or coffin opened, and looking on the body, he fell into a long swoon with grief. When he recovered, he vowed vengeance for the "most horrid felony" committed upon the

gentle damsel. He then renewed his lamentations, and when the King had prayed, he commanded them to have her burial celebrated in that religious house of nuns, and there did he appoint thirteen chaplains to sing for the soul of the said Rosamond as long as the world shall last.

ROBIN HOOD.

Fordun, the Scottish historian (14th century), first mentions Robin Hood, "the famous brigand Robert Hode, with his accomplices, whom the common people are so fond of celebrating in their games and stage-plays; and whose exploits, chanted by strolling ballad-singers, delight them above all things." Upon these ballads, adapting themselves generation by generation to the changes of language, rests the only historical evidence of the individuality of Robin Hood, beyond this mention by Fordun. A theory has been set up by some enthusiastic interpreters of song and legend, that Robin Hood and Little John, and many a nameless outlaw, were great heroes, who had been defeated with Simon de Montfort at the battle of Evesham, in 1265. Others make Robin Hood to have been Earl of Huntingdon. He is the Saxon yeoman, Locksley, of Sir Walter Scott. According to Thierry, the whole of the band that ranged the vast woodland districts of Derby, Nottingham, and Yorkshire, were the remnants of the old Saxon race, who had lived in this condition of defiance to Norman oppression from the time of Hereward: the same type of generous robbers and redressers of wrongs as the famous Cumberland bandits, Adam Bell, Clym of the Clough, and William of Cloudesley.

Ritson's version of Robin's history, though circumstantial, is much disputed. Dr. Stukeley, the antiquary, inclines to

the Huntingdon theory, and he wrote out a very long pedigree; but Stukeley is an over-credulous authority.

"Roberdesmen" is the name of a certain class of malefactors mentioned in the law of Edward III., and it has been asked whether the term may have any allusion to "Robin Hood's Men." As early as the time of Henry III. "comaro Roberto" was applied to any common thief or robber; and to this day the term "robber" is more in common use in Nottinghamshire than in any other counties. Robin Hood has also been traced to "Robin o' th' Wood," a term equivalent to "wild man," generally given to those Saxons who fled to the woods and morasses, and long held them against their Norman enemies.

The Rev. Joseph Hunter has, however, discovered documents in our national archives, by which he proves Robin Hood to have been a yeoman in the time of Edward II.; that he fell into the King's power, when he was freeing his forest from the marauders of that day: that the King was lenient, took Robin Hood into his service, and made him one of the *Vardlets* in his household; and Mr. Hunter has discovered the exact amount of wages that was paid him, and other circumstances, establishing the veritable existence of this hero of our childhood. Mr. Planché, *Somerset Herald*, still later, has avowed himself a believer in Robin Hood. He has satisfied himself that the objections of the dissenters are in no instance fatal, and that in many cases they are met by very singular circumstantial evidence.

A Correspondent of *Notes and Queries* shows there to be grounds for inferring that the name of Robin Hood was no patronymic, but a purely descriptive name of an ideal personification of a class—the outlaws of former times, extending equally throughout England, Scotland, and France. Mr. Charles Knight, in his *Popular History of England*,

accepts Robin Hood as a real personage, and considers that there may have been a succession of Robin Hoods during the long term of Norman tyranny; but why was the Robin Hood of Sherwood Forest, of "romantic tradition," as some say, so far distinguished above the rest? The grave where he lies has still its pilgrims; the well out of which he drank still retains his name; and his bow, and some of his broad arrows, were, within the century, to be seen in Fountains Abbey. Little John, it is said, survived but to see his master buried: his grave is claimed by Scotland as well as England, but tradition inclines to the grave in the churchyard of Hathersage.

The following nursery song relating to Robin Hood is well known at Worksop, in Nottinghamshire:—

"Robin Hood, Robin Hood,
Is in the mickle wood!
Little John, Little John,
He to the town is gone.

"Robin Hood, Robin Hood,
Is telling his beads,
All in the green wood
Among the green weeds.

"Little John, Little John,
If he comes no more,
Robin Hood, Robin Hood,
He will fret full sore!"

STORY OF FRIAR BACON'S BRAZEN HEAD.

This widely-known legend has little to do with the veritable history of Roger or Friar Bacon, the greatest of English philosophers before the time of his celebrated namesake,

Francis Bacon; though he, Roger Bacon, is more popularly known by this fictitious name than by his real merit. In a rare tract, entitled *The Famous Historie of Friar Bacon*, 4to, London, 1652, it is pretended he discovered, "after great study," that if he could succeed in making a head of brass, which should speak, and hear it when it spoke, he might be able to surround all England with a wall of brass. By the assistance of Friar Bungay, and a devil likewise called into consultation, Bacon accomplished his object, but with this drawback—the head, when finished, was warranted to speak in the course of one month; but it was quite uncertain when; and if they heard it not before it had done speaking, all their labour would be lost. After watching for three weeks, fatigue got the mastery over them, and Bacon set his man Miles to watch, with strict injunction to awake them if the head should speak. The fellow heard the head at the end of one half-hour say, "Time is;" at the end of another, "Time was;" and at the end of another half-hour, "Time's past;" when down it fell with a tremendous crash, but the blockhead of a servant thought that his master would be angry if he disturbed him for such trifles! "And hereof came it," says the excellent Robert Recorde, "that fryer Bacon was accompted so greate a necromancier, whiche never used that arte (by any conjecture that I can finde), but was in geometrie and other mathematicall sciences so experte that he coulde doe by them such thynges as were wonderful in the sight of most people."

Still, the origin of the Brazen Head has been much disputed. It has been imputed to Grossa Testa, Bishop of Lincoln, and to Albertus Magnus; but some believe the story to be nothing more than a moral fable. Bacon's Brazen Head is said to have been set up in a field at Bothwell, near Leeds.

LEGEND OF MOTHER SHIPTON AND HER PROPHECIES.

The *Prophecies of Mother Shipton*, printed in 1662, contains a woodcut referring to the well-known alleged story, found in all the chap-book copies of *Mother Shipton*, of Wolsey being shown York Minster from the top of a tower, and his vow of vengeance against the witch who had prophesied that he should never get there.

Prophecies in the Middle Ages were published under feigned names, generally those of some celebrated magicians or witches, and Mother Shipton was one of these; and the older prophecies which go under her name appear to have been published about the reign of Henry VIII., when, according to the popular legend, she is said to have lived. This legend appears to have been published in the seventeenth century.

In a rude woodcut, Mother Shipton appears holding in her left hand a staff terminating in the head of a bird, bringing to mind the *gom* of the ancient Egyptians, the implement in both instances having a mystic signification. In the *Gentleman's Magazine*, November, 1831, is a remarkable ivory carving, which was probably set in the cover of a conjuring box, and on which is displayed Friar Bacon and his brazen head, Dr. Faustus (?), and Mother Shipton, the latter wearing a conical hat, somewhat less elevated than usual, but still of orthodox fashion. And so closely has the *copatain*, or peaked hat, become connected with the fame of the Yorkshire seer, that it is looked upon almost as an attribute of the black art, and may be seen on the head of a sister riding through the air on her besom, in a curious print in a tract entitled, *The Witch of the Woodlands, or the Cobler's New Translation.*

Mother Shipton is generally believed to have been born

at Knaresborough. Though during her lifetime she was looked upon as a witch, she yet escaped the witch's fate, and died peaceably in her bed at an extreme old age, near Clifton, in Yorkshire. A stone is said to have been erected to her memory in the churchyard of that place, with the following epitaph :—

"Here lies she who never lied,
Whose skill often has been tried :
Her prophecies shall still survive,
And ever keep her name alive."

Among those who consulted her was the Abbot of Beverley, to whom she foretold the suppression of the monasteries by Henry VIII. ; his marriage with Anne Boleyn; the burning of heretics in Smithfield; and the execution of Mary Queen of Scots. She also foretold the accession of James I., adding that, with him,

"From the cold North
Every evil should come forth."

Although other places claim to have been Shipton's birth-place, her residence is asserted, by oral tradition, to have been for many years a cottage at Winslow-cum-Shipton, in Buckinghamshire.

COCKER'S ARITHMETIC.

This celebrated work on Arithmetic was not published by Cocker himself. The first edition was in 1677, the fourth in 1682, the thirty-seventh in 1720. Cocker's Arithmetic was the first which entirely excluded all demonstration and reasoning, and confined itself to commercial questions only. This was the secret of its extensive circulation. There is no need of describing it, for so closely have nine out of ten of

the subsequent school treatises been moulded upon it, that a large proportion of our readers would be able immediately to turn to any rule in Cocker and to guess pretty nearly what they would find there. Every method, since his time, has been *according to Cocker*.

The great work, the English *Bareme*, was probably a forgery by John Hawkins, under the name of Cocker. The goodness of Cocker's alleged work on Arithmetic lies chiefly in this: Of all the small and cheap books of the time it is the one which adopts the now universal mode of performing division, to the exclusion of the older method, in which the figures are written down and scratched out. In its explanations it is inferior to many of the works which it supplanted. —*Prof. de Morgan.*

The famous "*Vulgar* Arithmetic" (the first forgery) is not often seen in its first edition of 1677 (or rather 1678, licensed in 1677). One was sold at Halliwell's sale in 1840, at about *2l.*; one in 1852, at *8l.* 10*s.*; one in 1854, at *8l.* 5*s.*

The popularity of Cocker's *Arithmetic* is said to have arisen from one of the characters in Murphy's farce of the *Apprentice*, recommending to his son Cocker's *Arithmetic* as "the best book that ever was written."

ROBINSON CRUSOE.

Defoe's *Robinson Crusoe*, when first published, and for some time afterwards, was universally received and considered as a genuine history, although a fictitious narrative of that sort was not then a new thing. No story has ever exceeded this work in popularity. Its merits have been disparaged on account of its want of originality; "but really," says Sir Walter Scott, "the story of Selkirk, which had been published a few years before, appears to have furnished our

author with so little beyond the bare idea of a man living on an uninhabited island, that it seems quite immaterial whether he took his hint from that or any other similar story." A writer in the *North American Review* describes *Robinson Crusoe* as "a thoroughly English romance." In it Defoe "describes the physical resources available to a patient and active hermit. He brings man into direct contact with nature, and shows how he, by his single arm, thought, and will, can subdue her to his use. He places a human soul alone with God and the universe, and records its solitary struggles, its remorse, its yearning for companionship, its thirst for truth, and its resignation to its Creator. Robinson is no poet, mystic, or man of science, but an Englishman of average mind and ordinary education, and on his desert island he never loses his nationality. Fertile in expedients, prone to domesticity, fond of a long ramble, mindful of the Sabbath, provident, sustained by his Bible and his gun, a philosopher by nature, a utilitarian by instinct, accustomed to introspection, serious in his views—against the vast blank of solitude, his figure, clad in goatskins, stands in bold relief, the moral ideal and exemplar of his nation and class." Of Defoe's novels, on which his fame principally rests, none were written till long after he had passed his fiftieth year. The whole of his early life was occupied by political contests of a violent and occasionally dangerous kind. He was twice imprisoned and once pilloried; and an entirely new and startling light is thrown upon the whole meaning and plot of *Robinson Crusoe*, by the singular suggestion that it was a sort of allegory taken from the various perils and conflicts which its author had to undergo in the course of his political career. In the British Museum is the first translation of *Robinson;* it was purchased at an auction, and is believed to be unique. It

is printed in German, at Frankfort, in 1720, one year after the original edition in England. The title runs, *The Life and Surprising Adventures of Robinson Crusoe, an Englishman, who was cast away upon an uninhabited island in the mouth of the river Oronooko, in South America*, &c.; and there is at the end a glossary of English words. It is illustrated with six plates, very well executed.

PETER WILKINS; OR, THE FLYING ISLAND.

The name of the author of *Peter Wilkins*, a well-known fiction, was not discovered until very lately. By some persons the work was attributed to Bishop Berkeley, the metaphysician who, according to Pope, was possessed of every virtue under heaven. At a sale of manuscripts, the assignment of the copyright from R. Paltock to Dodsley for ten guineas, was disposed of. "It is a work of great genius," says the late poet-laureate; "and I know that both Sir Walter Scott and Mr. Coleridge thought as highly of it as I do. His winged creatures are the most beautiful creatures of imagination ever devised."

THE STORY OF THE CASTLE OF OTRANTO.

This celebrated "Gothic story," or novel, first appeared in 1764, as a translation by William Marshall from the Italian of Omphrio Muralto, which the author intended as an anagram of his own name. The original was stated to have been found in the library of an ancient Roman Catholic family in the north of England, and printed at Naples, in black letter, in 1529; when almost everybody was imposed upon. The ancient romances have nothing more incredible than a sword which required a hundred men to lift it; or a helmet by its own weight forcing a passage through a courtyard

into an arched vault, big enough for a man to go through; yet the locality is real, and is a massive fortress at Otranto, at the southern extremity of the kingdom of Naples. Walpole tells us the origin of this romance; how he waked one morning from a dream in which he thought himself in an ancient castle, and that on the uppermost banister of a great staircase he saw a gigantic hand in armour. In the evening he sat down and began to write, without knowing in the least what he intended to say or relate. The work grew on his hands, and he grew fond of it. "In short," says Walpole, "I was so engrossed with my tale, which I completed in less than two months, that one evening I wrote from the time I had drunk my tea, about six o'clock, till half an hour after one in the morning, when my hand and fingers were so weary that I could not hold the pen to finish the sentence, but left Matilda and Isabella talking, in the middle of a paragraph."

In the opinion of Sir Walter Scott, "the applause due to the clearness of style, to a happy combination of supernatural agency with human interest, to a tone of feudal manners and language, sustained by characters strongly marked and well discriminated, and to unity of action producing scenes alternately of interest and grandeur—the applause, in fine, which cannot be denied to him who can excite the passions of fear and pity, must be awarded to the author of the *Castle of Otranto.* Lord Byron goes even further in his praise, and states the *Castle of Otranto* to be the first romance in our language.

THE ARABIAN NIGHTS.

The origin of the *Arabian Nights* is disputed. That some of the most fanciful and enchanting tales in the collection

are derived from an Indian source appears undeniable; although notions and images suited to the sphere of the ideas of a Mohammedan and an inhabitant of Western Asia have been substituted for every allusion to polytheism and Hindoo institutions. In England, the *Arabian Nights* made their way amongst us at once, because, in addition to stories of enchantment which interest the young, they exhibit a true picture of life and manners, which comes home to the bosoms of men in whatever climate they breathe. With all their faults there is a trace of early patriarchal religion in these immortal tales. The presiding care of a beneficent Providence they uniformly acknowledge; they treat as an opposing and formidable power the spirit of evil, and they assign to both subordinate agents, who, under the forms of propitious or malignant genii, manage all the affairs of the world. This is a system easily comprehended, and the exciting character of the incidents constituting a majority of those stories easily reconciles us to the marvellous machinery by which they are conducted.—(See *Quarterly Review*, March, 1834.)

TRISTRAM SHANDY.

Tristram Shandy was condemned by Horace Walpole as "a very insipid and tedious performance, the greatest humour of which consists in the whole narration always going backwards. It makes one smile two or three times in the beginning, but in recompense makes one yawn for two hours." Yet this was Sterne's greatest work: Dodsley gave him 650*l.* for the second edition, and two more volumes; Lord Fauconberg, a donation of 160*l.* a year; and Bishop Warburton gave Sterne a purse of gold, and styled him "the English Rabelais." Although anonymous,

the work was known to be Sterne's from the first, and it raised him at once from obscurity to universal notoriety and high literary fame. Yet "Yorick's Sermon," the great attraction of the second volume of *Tristram Shandy*, when reprinted by itself, could find neither purchasers nor readers.

LORD CHESTERFIELD'S LETTERS.

When Lord Chesterfield's Letters to his son were published, Dr. Johnson said they taught the manners of a dancing master, and they were not unhappily called the *Scoundrel's Primer*.

"After all," says Mr. Malone, "these 'Letters' have been I think, unreasonably decried; for supposing a young man to be properly guarded against the base principles of dissimulation, &c., which they enforce, he may derive much advantage from the many minute directions which they contain, that other instructors and even parents don't think it worth while to mention. In this, and almost every thing else, the world generally seizes on two or three obviously ridiculous circumstances, talks a great deal about them, and passes over all the valuable parts that may still be found in the work, or in the character they are criticizing. I have heard persons laugh at the noble writer's laying weight upon such trifling matters as paring nails, or opening a dirty pocket handkerchief in company. Yet, trifling as these instructions are, I have observed these very people greatly negligent in those very particulars. Lord Chesterfield, however, by his perpetual attention to propriety, decorum, *bienséance*, &c., had so *veneered* his manners, that though he lived on good terms with all the world, he had not a single friend."

THE DIVERSIONS OF PURLEY.

The *Diversions of Purley* was written by Horne Tooke, at Purley, near Croydon. It is in two large volumes, and the title is said to have so misled an indulgent father as to induce him to order of a country bookseller the *Diversions of Purley* as a toy book for his son. It is a work of philological inquiry of a high cast, and brought its author into great repute. The work which first brought Chantry, the sculptor, into notice was his bust of Tooke, in 1811, when it obtained the artist commissions to the amount of 12,000*l.* Lord Brougham describes the *Diversions* as "one of the most amusing and lively of books, which no one who ever took it up laid down till some other avocation tore it from his hands. As every thing," he adds, "which had been done before (in etymological research) was superseded by it, so nothing has since been effected, unless in pursuing its views and building upon its solid foundations." We suspect, however, that its influence has much declined of late years, notwithstanding it was reprinted, revised and corrected by Richard Taylor, F.R.S., in 1840. The great fault of Tooke's work is the love of hypothesis, and the absence, to a great extent, of that historical mode of investigation without which etymological studies are worse than useless. In *Blackwood's Magazine*, April, 1840, will be found a searching paper upon the over-rated merits of Tooke's *Diversions*, which is there condemned as "a fallacious or a frivolous book."

THE VICAR OF WAKEFIELD.

Goldsmith's *Vicar of Wakefield*, in manuscript, was sold by Dr. Johnson to Francis Newbery, the bookseller, for sixty pounds, to relieve Oliver's distress when he lodged at Canonbury. Newbery had so little confidence in the value of his pur-

chase that the *Vicar of Wakefield* remained in manuscript until the publication of the *Traveller* had established the fame of the author. Nearly two years elapsed ere the *Vicar* was published, on March 27, 1766; before the end of May a second edition was called for; in three months more a third; and so it went on, widening in a popularity that has never flagged. Yet Dr. Johnson "did not think it would have had such success." Samuel Rogers declared that of all the books which, through the fitful changes of three generations, he had seen rise and fall, the charm of the *Vicar of Wakefield* had alone continued as at first, and could he revisit the world after an interval of many more generations, he should as surely look to find it undiminished. Nor has its celebrity been confined to Great Britain. Though so exclusively a picture of British life and manners, it has been translated into almost every language, and everywhere its charm has been the same. Goethe, the great genius of Germany, declared in his eighty-first year that it was his delight at the age of twenty; that it had, in a manner, formed part of his education, influencing his taste and feelings throughout life; and that he had recently read it again from beginning to end with renewed delight, and with a grateful sense of the early benefit derived from it. The poet Moore read it to his wife Bessy, and notes—"What a gem it is! we both enjoyed it so much more than *Joseph Andrews*." Again, "Finished the *Vicar of Wakefield* to Bessy; we both cried over it."

Scott, in referring to the blemishes in the *Vicar of Wakefield*, says: "We have seen that it was suppressed for nearly two years, until the publication of the *Traveller* had fixed the author's fame. Goldsmith had, therefore, time for revisal, but he did not employ it. He had been paid for his labour, as he observed, and could have profited nothing by rendering the work ever so perfect. This, however, was false reasoning,

though not unnatural in the mouth of the author who must earn daily bread by daily labour. Many works of this class the critics must apologize for or censure particular passages in the narrative, as unfit to be perused by youth and innocence. But the wreath of Goldsmith is unsullied; he wrote to exalt virtue and expose vice; and he accomplished his task in a manner which raises him to the highest rank among British authors."

Lord Byron has this piquant note: "I have found, however, one point where the German [Schlegel] is right—it is about the *Vicar of Wakefield*. 'Of all romances in miniature (and perhaps this is the best shape in which romance can appear), the *Vicar of Wakefield* is, I think, the most exquisite.'"

GOLDSMITH'S ANIMATED NATURE.

Goldsmith's *History of the Earth and Animated Nature* appeared in 1774, and he received for it the large sum of 850*l*. It seems to have been produced from scanty materials. When Boswell and Mickle went to see him at Hyde Farm, on the road to Edgware, in his apartment they found curious scraps of descriptions of animals, scrawled upon the wall with a black-lead pencil. When Goldsmith had nearly completed the work, he was detained at Windsor for a fortnight, and sent to Dr. Percy and Mr. Cradock to complete a proof that lay upon Goldsmith's table in the Temple. It was concerning birds, and many books lay open that he had consulted for materials. Cradock relates: "We met by appointment, and Dr. Percy, smiling, said, 'Do you know anything about birds?' 'Not an atom,' was my reply; 'Do you?' 'Not I,' said he, 'scarce know a goose from a swan; however, let us try what we can do.' We set

to work, and our task was not very difficult. Some time after the work appeared, we compared notes, but could not either of us recognize our own share." When Goldsmith lived in Gray's Inn, one day a nephew called upon him with a friend, expecting to see uncle Oliver's fine library; but to their disappointment the only book they saw was a "dog's eared" part of Buffon's *Natural History*.

WHO WROTE "GOODY TWO SHOES"?

Some of Goldsmith's literary productions, published anonymously, have but recently been traced to his pen; while of many the true authorship will probably never be discovered. Among others, it is suggested, and with great probability, that he wrote for Mr. Newbery the famous nursery story of *Goody Two Shoes*, which appeared in 1765, at a moment when he was much pressed for funds. Several quaint little tales introduced in his *Essays* show that he had a turn for this species of mock history; and the advertisement and title-page bear the stamp of his sly and playful humour:—

"We are desired to give notice, that there is in the press, and speedily will be published, either by subscription or otherwise, as the public shall please to determine, the *History of Little Goody Two Shoes*, otherwise *Mrs. Margery Two Shoes;* with the means by which she acquired learning and wisdom, and in consequence thereof, her estate; set forth at large for the benefit of those

> "Who, from a state of rags and care,
> And having shoes but half a pair,
> Their fortune and their fame should fix,
> And gallop in a coach and six."

Godwin, the author of *Caleb Williams*, and a publisher of children's books, in Skinner-street, and St. Clement's, Strand,

was, we believe, the first to state *Goody Two Shoes* to be Goldsmith's handiwork.

GOLDSMITH'S PUBLISHER.

In the course of 1761 Goldsmith first became connected with the kind-hearted bookseller of St. Paul's Churchyard, John Newbery, now chiefly remembered for the multiplicity of his little books for children, with their grotesque woodcuts and gilt and coloured covers. He kept shop at No. 65, the corner of St. Paul's Churchyard and Ludgate Street. Mr. Cunningham describes him as "the philanthropic bookseller, with the red-pimpled face." His shop, afterwards Mr. Harris's, another clever provider of *juvenilia*, is now occupied by Messrs. Griffith and Farran, who, by progression with the times, fully maintain the reputation for children's books which this spot has enjoyed for more than a century.

First, Newbery started, Jan. 12, 1760, the *Public Ledger* newspaper, which still exists as a commercial journal. It commenced with a literary reputation, for Goldsmith contributed to it his *Citizen of the World*; and he proved so adroit and withal so diligent, that Newbery charged himself thenceforth for several years in providing occupation for Oliver's pen.

In the course of 1762 he produced for Newbery a pamphlet on the Cock Lane Ghost, for which he received three guineas. This pamphlet is printed for the first time in Goldsmith's Collected Works, in Mr. Peter Cunningham's edition. Goldsmith next produced a *History of Mecklenburg*, suggested by the arrival of Queen Charlotte, 20*l.*; the *English Plutarch*, two vols., 45*l.*; Abridgment of the History of England (the smallest of four from this pen), two guineas; a *Life of Beau Nash*, fourteen guineas; and miscellaneous

papers, which raised his revenue from St. Paul's Churchyard in all to 120*l.*—*Lives of Wits and Humourists*, 1860.

COWPER'S POEMS.—JOHN GILPIN'S RIDE.

At No. 72, on the north side of Saint Paul's Churchyard, lived S. Johnson, the bookseller: his shop was not, like Lackington's, a "Temple of the Muses," but plain and unadorned, befitting the head-quarters of the bookselling of Protestant Dissent. Johnson's family were Baptists. After he was burnt out from Paternoster-row, in 1770, uninsured, his friends set him up in St. Paul's Churchyard; there he published for William Cowper, John Horne Tooke, Dr. Darwin, Dr. Priestley, Dr. Aikin, Dr. Enfield, Mr. Fuseli, Mr. Bonnycastle, Mrs. Barbauld, Mary Wolstonecroft, and Miss Edgeworth. Johnson's greatest hit was the publication of *Cowper's Poems*, of which we have heard an old contemporary of Johnson relate that a portion of the MS. poems was offered to him for publication by a relation of Cowper provided he (Johnson) would publish them at his own risk and allow the author to have a few copies to give to his friends. Johnson read the poems, approved of them, and published them; but the reviewers condemned them to the trunk-makers, and these charming effusions stood in the corner of the publisher's shop unsaleable for a long time. At length Cowper's relation called again upon Johnson with another bundle of the poet's MS., which was offered and accepted upon the same terms as before; they contained *The Task* and were no sooner published in 1784, than the reviewers hailed Cowper as the first poet of the age, and this success set the first published poems in motion. Johnson reaped the fruits of his undaunted judgment; and, in 1812, Cowper's poems, only two years' copyright, produced the sum of 6764*l.*

"The story of a London citizen riding to Edmonton had long existed as a tradition, indeed so long that it was supposed to have suggested to Sir Thomas More the poem of 'The Merry Jest of the Serjeant and Frere,' which he wrote in his youth. Cowper's friend, Lady Austen, who had heard the story, finding him one day in a very desponding mood, told it to him, with the intention of enlivening his spirits. She succeeded in this beyond her expectations. Either from her arch manner of telling it, or from the droll incidents and details of the tale itself, it took such a hold upon his imagination, and had so irresistible an influence upon him, that he lay awake half the night, and the next morning, while the impression was fresh, produced the ballad—a wonderful instance of speed and facility of composition. Cowper's intention in writing it was merely to amuse his friends, and he appears to have had no thought of publishing the verses at all. Mrs. Unwin, however, with whom he was then living, *would* send it to the *Public Advertiser*. Though people who read it laughed heartily enough—the gravest men among the rest—it did not for some time attract much attention; but, about three years after its first publication, Henderson the actor, who was then delivering recitations at Freemasons' Hall, urged by the recommendation of Mr. Richard Sharp, began to recite it in public. 'The effect on the audience,' says Mr. Robert Bell, in his annotated edition of *Cowper's Poems*, 'is described as being perfectly electrical.' Mrs. Siddons, who was present on the occasion (says a correspondent who communicated the anecdote to Mr. Southey), 'lifted up her dramatic hands, and clapped as heartily as she herself used to be applauded in the same manner.' From that moment the fame of the redoubtable horseman spread over the kingdom like a fire when it seizes on a prairie. The ballad was speedily minted into lines and phrased, that

passed current like ancient proverbs. It was reprinted again and again in a variety of forms; and prints representing John Gilpin flying past the 'Bell' at Edmonton were sold by thousands."—*Leisure Hour.*

THE PRIMER AND THE HORNBOOK.

The Primer, the first printed book used in teaching little children to read, was a small prayer-book, and the Romish book of devotions in the monastic schools. At the Reformation the Primer was retained, but the requisite changes were made. In 1545 Henry VIII. ordered to be printed an English "form of Public Prayer," entitled the *Primer*, said to be "set forth by the kinge's majestie and his clergie, to be taught, lerned, and red," a copy of which rare book is extant. The change of the contents of the Primer, from sacred to secular, was probably gradual, especially as Primers printed to this day contain occasional prayers.

Next came the *Horn*-book, so named from a thin sheet of horn being placed over the "book." The alphabet, &c., are printed upon white paper, which is laid upon a thin piece of oak, and is covered with a sheet of horn, secured in its place by eight tacks, driven through a border or mounting of brass; the object of this horn covering being to keep the "book," or rather leaf, unsoiled. The first line is the cross-row, so named, says Johnson, "because a cross is placed at the beginning, to show that the end of learning is piety." Shakspeare has a reference to this line —

> "He hearkens after prophecies and dreams,
> And from the cross-row plucks the letter G."
>
> *Richard III.*

Again, in "Love's Labour Lost," act v., scene 1, *Moth*, the page to *Armado*, says, in describing *Holofernes*, the schoolmaster: "He teaches boys the Hornbook." And Mr. Halliwell, in his *Notes on Shakspeare*, has this entry from the book of the Archer family: "Jan. 8, 1715, one Hornbook for Mr. Eyres, 00; 00; 02."

In the library of the British Museum is a specimen of the Hornbook; generally it is described in the Catalogue as "Hornbook, the Alphabet, Syllabarum, Lord's Prayer, &c., written in black-letter, in imitation of the type and orthography employed in the first half of the 16th century." This descriptive entry is considered to be a forgery. If this were correct, it would place the use of the Hornbook at an earlier date than that of the Primer.

The Hornbook, we have said, is mentioned by Shakspeare in "Love's Labour Lost," and we have here the *ba*, the *a*, *e*, *i*, *o*, *u*, and the horn; everything, in fact, alluded to by *Moth*. It is also described by Ben Jonson:—

> "The letters may be read, *through the horn*,
> That make the story perfect."

Cotgrave has, "*La Croix de par Dieu*, the Christ's-crosse-rowe, or *horne-booke*, wherein a child learnes it;" and Florio, ed. 1611, p. 93, "*Centuruola*, a childe's horne-booke hanging at his girdle."

Hornbooks are now of great rarity; and even modern ones are seldom seen. Mr. Halliwell was told, on good authority, that an advertisement, many times repeated, offering a considerable sum for a specimen, failed in producing an answer. It is related, as illustrative of Lord Erskine's readiness, that, when asked by a judge if a single sheet could be called a book, he replied, "The common Hornbook, my Lord."

In the collection of Sir Thomas Phillipps, at Middlehill, are two genuine Hornbooks of the reigns of Charles I. and II. Locke, in his *Thoughts on Education*, speaks of the "ordinary road of the Hornbook and Primer," and directs that "the Lord's Prayer, the Creed, and the Ten Commandments he should learn by heart, not by reading them himself in his Primer, but by somebody's repeating them before he can read[1]."

Shenstone, who was taught to read at a dame-school, near Halesowen, in Shropshire, in his quaint poem of the *Schoolmistress*, thus refers to the use of the Hornbook :—

> "Lo; now with state she utters her command;
> Eftsoons the urchins to their tasks repair;
> Their books of stature small they take in hand,
> Which with pellucid horn secured are
> To save from fingers wet the letters fair."

Cowper thus describes the Hornbook of his time :—

> "Neatly secured from being soil'd or torn
> Beneath a pane of thin translucent horn,
> A book (to please us at a tender age
> 'Tis call'd a book, though but a single page)
> Presents the prayer the Saviour deign'd to teach,
> Which children use, and parsons—when they preach."
>
> *Tirocinium, or a Review of Schools*, 1784.

We have somewhere read a story of a mother tempting her son along the cross-row by giving him an apple for each letter he learnt. This brings us to the gingerbread alphabet of our own time, which appears to have been common a century and three quarters since :—

[1] See more at length, in *Things not Generally Known, First Series*, pp. 237—240.

"To Master John the English maid
A Hornbook gives of gingerbread;
And, that the child may learn the better,
As he can name, he eats the letter."

PRIOR.

John Britton, who was born in the parish of Kington St. Michael's, Wilts, in 1771, tells us, in his *Autobiography*, that he was placed with a schoolmistress; here," he writes, "I learnt 'the Christ-crosse-row,' from a Hornbook, on which were the alphabet in large and small letters, and the nine figures in Roman and Arabic numerals."

In 1852 the Vicar of Buckfastleigh communicated to Mr. Robert Cole, F.S.A, these interesting particulars: "Not many years since I tried without success to discover a Hornbook. They were in general use about sixty years ago. There was not a dame's school in this neighbourhood where Hornbooks were not employed. They continued to flourish through the last ten years of the last century. They existed in the first ten years of this, but I think that they were extinguished by the introduction of Dr. Bell's Sand Tray. That oriental introduction taught children to trace their own letters, and the poor old Hornbook was flung aside." In another letter, the Vicar describes a specimen as inferior in size and distinctness of type to the Hornbook of his recollection; "but it is completely the Hornbook, and is probably the only one existing in the county of Devon. I do not know whether they were so general in other parts of the kingdom. Certainly, there was not a dame's school in this county in which they were not in constant use. They are so much more practically useful than any of the substitutes which have superseded them, that I have some thought of getting them reintroduced. The active little thumbs of the lower classes in all our schools quickly demolish every other first step in

the ladder, except Dr. Bell's Sand Tray, and that is difficult to be kept at work."

Next came the "Battledoor" and "Reading-made-easy;" though the Spelling book is considerably older than either. The Battledore, by the way, reminds us of a strategy of tuition mentioned by Locke: "By pasting the vowels and consonants on the sides of four dice, he has made this play for his children, whereby his eldest son in coats has played himself into spelling."

The Hornbook was not always mounted on a board; many were printed on the horn only, or pasted to its back, like one used sixty years ago by a friend, when a boy at Bristol. Sir George Musgrave, of Eden Hall, possesses two carved stones, which appear to have been moulds for casting leaden plates containing the alphabet in raised letters.

In the original picture, by Schidone, and formerly in the Gallery of the Earl of Ashburnham, we see the Italian Hornbook of the sixteenth and seventeenth centuries, at which period the painter lived. In this fine composition the girl in the foreground holds a Hornbook, which has, beneath the cross-row, the Lord's Prayer in Latin, &c., the whole within a border of pleasing design.

THE END.

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